

F. C. Stephenson

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THE SITUATION IN CHINA +
PAPERS PRESENTED AT
THE CONFERENCE UNDER
THE AUSPICES OF THE
COMMITTEE OF REFERENCE AND
COUNSEL + REPRESENTING THE
FOREIGN MISSIONS CONFERENCE
OF NORTH AMERICA + NEW
YORK CITY, FEBRUARY 29, 1912



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**PAPERS PRESENTED
AT
CONFERENCE
ON
THE SITUATION IN CHINA**

**Under the Auspices of
THE COMMITTEE
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REFERENCE AND COUNSEL**

**Representing
THE FOREIGN MISSIONS CONFERENCE
OF NORTH AMERICA**

FEBRUARY 29, 1912

156 Fifth Avenue, New York City

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**PAPERS PRESENTED
AT CONFERENCE ON
THE SITUATION IN CHINA**

New York City, February 29, 1912

In view of the extraordinary situation in China and its large bearing upon the future of missionary work, the Committee of Reference and Counsel, in accordance with authority given at the last meeting of the Foreign Missions Conference of North America, invited the Boards and Societies of Foreign Missions in the United States and Canada which have work in China to send representatives to a Special Conference to be held February 29, 1912, in the Presbyterian Building, 156 Fifth Avenue, New York City. Each Board was requested to make an effort to secure the attendance of its President, Executive Officers and the members of its Committee on China, and also as many as practicable of its China missionaries who were at home on furlough.

At the appointed time, seventy-five officers, members and furloughed missionaries of twenty-eight Foreign Missions Boards of the United States and Canada met. Much preliminary studying had been done by appointed speakers and carefully prepared papers were presented by experts who had been selected in advance and who had given much thought and prayer to their respective subjects. Considerable time was given to free and informal discussion by the members of the Conference and this part of the program was exceedingly helpful. The spirit of prayer was a marked characteristic of the Conference. The day began with an uplifting devotional service conducted by the Right Rev. Arthur S. Lloyd, D. D., President of the Protestant Episcopal Board, and one of the most solemn periods of the day was the noon hour on "Intercessory Prayer" under the leadership of the Rev. R. P. Mackay, D. D., Secretary of the Canadian Presbyterian Board.

The Conference unanimously requested the Committee of Reference and Counsel to prepare for immediate distribution a short leaflet giving a brief account of the Conference and the "Message of the Conference to the Home Churches, the Missions and the Chinese Churches." The Conference also requested the Committee of Reference and Counsel to print in a larger pamphlet all the papers presented, if there should be a

sufficient number of orders to pay for approximate cost of publication. The Committee has now received such orders and it prints herewith the full text of the papers. The discussions are not given as they would make the pamphlet of impracticable size. The Committee has not attempted to edit these papers, it being deemed wiser that each writer should be understood as speaking for himself alone and as not committing either the Board which he represented or the Conference or the Committee of Reference and Counsel to any responsibility for his particular opinions. The Conference had no power to legislate for any particular Board or Mission. The representatives met for consultation and prayer regarding an extraordinary and momentous emergency. A special Committee was appointed to draw up a statement of policies and methods to be recommended to the Boards and Societies, but this Committee felt that more time was required for this purpose and on its recommendation, the Conference requested the Committee of Reference and Counsel to do this important work and to submit its conclusions to the Boards for their approval. The Committee of Reference and Counsel will in due time transmit its report to the various Boards for such action as they may deem proper. As an aid to the Committee, and in view of frequently published statements that the Boards are often disposed to obstruct union movements on the foreign field, the Conference adopted the following resolutions as an unofficial expression of its opinion:

"1. This Conference desires to assure the Missions in the strongest possible manner of its unreserved approval of the effort to accomplish the union of the Christian Church in China and promises the Missions that they will have in such efforts the hearty support of the members of this Conference.

"2. The Conference approves of the fullest possible measure not only of co-operation but of union in all forms of mission work, such as education, preparation and publication of literature, hospitals and philanthropic work.

"3. With deep satisfaction at the establishment and development of the Church of Christ in China, and recognizing the supreme place which the Chinese Church must occupy in the evangelization of the nation, this Conference expresses its sympathy with every purpose of the Church itself to unite in the interests of increased strength and economy and of the effective propagation of the Gospel of Christ."

The papers are now given in the order in which they appeared upon the program of the Conference.

THE PRESENT SITUATION IN CHINA.

Its Causes, Elements, and Possibilities.

*By The Rev. John E. Williams, Vice-President of University
of Nanking, China.*

Just after the Boxer Uprising Dr. Arthur Smith was asked for the "bottom facts" of the situation in Peking—he replied in his quick, nervous way—"There is no bottom and there are no facts." We were told so often that

"East is East and West is West,
And ne'er the twain shall meet—"

that this had become a dictum of the popular press. Within a fortnight, the New York Evening Post protested all too earnestly that things Chinese could not be dismissed with this dictum. "What scholars know of Oriental history and the rise and fall of Asiatic Dynasties might have made the recent trend of events in the Far East more comprehensible, if it were not for the specious journalistic formulas of the Rudyard Kipling type."

With the spirit of '76 beating in the hearts of "Young China" the Chinese can no longer be regarded as only "Peculiar."

It is difficult for peoples of the West to appreciate the extent, intensity and revolutionary character of the forces operating upon China in recent years. The Chinese are undertaking, through radical revolution in a few brief years, what western peoples have achieved through gradual progress during generations—nay, centuries.

If we could conceive of the Renaissance of Learning after the dark ages—the interest in literature that came with the new study of Latin and Greek, and the awakening of thought that followed upon the discovery of new worlds—material and intellectual—and then add to this the new forces of the Reformation—the reconstruction of men's moral and religious ideas and ideals and the recovery of the right of the individual conscience; and if to these we could conceive as added the French Revolution—the break-up of all that men had regarded as final in social and political organization; and if to these again could be added the movement of modern science which began with Lord Bacon's *Novum Organum*—and the application of the inductive method in the discovery of the forces and laws of nature; and if further we could conceive of these great forces as operating—not at different times in different countries through a period of several centuries, but as combined and concentrated in a brief decade or two in one country upon a

great people, we should have a more adequate conception of the magnitude and significance of the present Revolution in China.

We are familiar with the epoch-making transformations which followed as the effects of these different forces operating at different times as ideals. Men moved out timidly after dim ideals, not sure whither they would lead, and yet how great was their power. To the Chinese these ideals have come with all the force of demonstration in the daily life of contemporary peoples; and not only peoples of the West, whom they, too, had been taught to regard as peculiar, to whom these changes came through gradual development, but in Asiatic Japan where Western ideas were adopted and adapted in a brief generation.

When we consider the brevity of the period during which these combined forces have operated,—the great mass of the people affected,—and the extent and resources of the country at the command of this people,—the possibilities, industrial and commercial, social and political, ethical and spiritual—must profoundly stir the imagination.

For a generation the West wondered why the awakening did not come, and felt very impatient with China. The first contact of Western peoples with the Chinese roused their antagonism not only by the claim of equal rank for their governments which seemed, to the uninformed Emperor, preposterous—but through the opium wars which humiliated a great proud people and outraged their sense of justice. In 1840 for the destruction of some chests of opium England waged her first opium war and compelled the Chinese, against all their sense of right and justice, to admit opium at all the ports. During the great Taiping rebellion when the Chinese people were trying to throw off the yoke of Manchu rule in 1857 came the second opium war and the Treaty of Tientsin which gave the British trader the right to sell opium at all the treaty ports. This forced the Chinese in self-defense to plant the poppy, and thus was legalized the drugging of a great people. From 1773 to 1906 when the Empress Dowager issued her edict against opium, the clear profit to the Indian Government from the sale of opium to China above the cost, totaled \$2,100,000,000.

Although England had twice beaten China, and France had marched on to Peking, and western generals had drilled the troops that suppressed the Rebellion, there still lurked in the minds of western diplomats a wholesome dread of the possible power of an awakened China.

But in 1895 little Japan defeated China in a brief, brilliant campaign, and demanded a large indemnity, the Island of Formosa and Port Arthur. Then Western powers seemed suddenly to awaken to the fact that China could be insulted and robbed with impunity.

Russia then became concerned for the integrity of China, and after conference with her allies—Germany and France—advised Japan to recede from Port Arthur as her holding a port on the mainland jeopardized the integrity of China. Japan saw that they really meant it for already the fleets were being mobilized in the North Sea. So Japan moved out in 1896.

In November, 1897, two German Catholic priests were put to death in a riot in the Shantung Province. In Germany Emperor William does not seem to love his Catholic subjects over-much; but one might have thought these two German Catholic priests were blood brothers, for immediately the fleet was sent out to China, the Chinese soldiers were ejected from the fortifications about Kiaochow, the German Government demanded the Kiaochow harbor, a large section of the hinterland fifty miles in radius, the absolute right of development of all mines and railways in that great Province, a large indemnity, and an abject apology from the Chinese Government.

Russia then assured China, as her railway was now being extended to Port Arthur, that she could safeguard this Port from the aggression of foreign powers. England then took up more of "the white man's burden" and moved in and peaceably occupied Wei-Hai-Wei on the north side. The international settlement had early been established at Shanghai, commanding the entrance to the Yangtze River. England had taken the island of Hong Kong as indemnity after one of her opium wars. She now required a base on the mainland. France moved up from Annam and claimed as her sphere of influence the Gulf of Tongking and its ports. Japan, having taken the island of Formosa, now regarded the Province of Fukien as her sphere. So that China with a coast line equal to that of the United States, if extended from the northernmost extremity of Maine clear round to the Panama Canal, and with some of the finest harbors in the world, was reduced to the position in a few months of not having a single harbor where she could mobilize her mercantile marine or establish a base for her navy. This was the treatment of the so-called Christian nations.

In 1900 the West was amazed by the Boxer Uprising. This was a rising of the people originally against Manchu rule, but directed by the astute Empress Dowager against the hated foreigners who were invading her land, seizing her ports, and menacing her people. She hoped by one stroke to dispose of two enemies.

China could not soon forget the severe lessons taught her in 1900. Her land was invaded by the allied troops, much of her treasures was plundered, and an indemnity was imposed of \$337,000,000, which by being spread over a period of thirty-nine years was rolled up into one billion dollars.

Following 1900 the Empress Dowager, forced to this role by

the vernacular press and the people, led in the movement for the adoption of western institutions in industry, commerce, education, and government.

But the war between Japan and Russia, in 1905, and the victory of the little Japanese—the smallest of Asiatic peoples—over the terrible Russians—the most dreaded of European powers—was the final demonstration needed to convince the leaders that China must change, and if she would she really could change.

The brightest young men flocked across to Tokio first by scores, then hundreds, and then thousands so that before the conclusion of peace, before the signing of the Portsmouth Treaty, there were gathered in the city of Tokio over 15,000 Chinese students. This was the greatest student migration in history, not only in point of numbers but in the radical change of purpose implied by their determination to understand the West.

Among these wide-awake young Chinese, away from home in a strange land, keen to study the institutions and power of the West, Dr. Sun found the finest field for the propagation of his revolutionary ideas. Ninety-five out of a hundred of these young men were enthusiastic admirers of Dr. Sun and his revolutionary principles, and became ardent advocates and propagandists among all ranks of their own people upon their return to China.

Had the Empress Dowager lived she might have been able, with her instinctive diplomacy and marvelous force of personality and will, to turn aside this second rising against Manchu control; or at least to have so modified it that the Imperial family could have continued in the enjoyment of much of their vast revenue. With the passing of the Empress Dowager there was not left among the Manchus anyone of insight and force adequate to the situation.

The Prince Regent seemed exceptionally weak. As soon as he was well established he dismissed the most powerful viceroy, Yuan Shi Kai. To this course he felt pledged by his brother, the dead Emperor Kuan Su. Later, upon a mere pretext, he retired the popular viceroy at Nanking, Tuan Fang. By popular proverb his character was sketched in a few brief syllables:

Da si da tso
Siao si siao tso
Woo si woo tso

which transliterated means:

Great affair (of State) a great blunder;
Little affair (of State) a little blunder;
No affair (of State) no blunder.

Bribery and corruption became more rampant in Peking than ever before, and the provincial officials vied with Peking in greed and graft.

The general discontent was greatly aggravated by the floods of the Yangtze valley last summer and the prospect of a famine more severe than China had suffered in fifty years. Three million of starving people in any land are a source of danger.

The loan of fifty million dollars from Western powers and the dread of the common people that this was to be made an opportunity for even greater greed and graft on the part of the Peking and Provincial authorities further aggravated the discontent; and when the Central Government proceeded to take over control of the railways in Szechuen in September the people of Chentu arose in riot and captured the viceroy's Yamen.

The time seemed now fully ripe for the magnificent organization which Dr. Sun had been building up through ten or fifteen years, to strike. Dr. Sun himself said that China was like a great dry forest. There was only needed to apply a match anywhere to start the general conflagration. Probably never in history was there perfected such an extensive and complete organization for revolutionary purposes as was built up by Dr. Sun. The extent and thoroughness of the preparation may be inferred from the very rapid spread and success of the Revolution. From the fall of Wuchang October 10th, till the capitulation of Nanking, December 2nd, within the brief period of less than two months Revolutionary forces had taken over fifteen of the eighteen Provinces and established a fairly stable form of Government.

The newspapers had led us to think that this was accomplished with terrible bloodshed and great destruction of property. We have learned from the letters of the missionaries who remained in the city of Nanking during the siege and were instrumental in bringing the opposing generals together to agree upon terms of peace, that up to the capture of Nanking by the rebels December 2nd not over three hundred had lost their lives in all the engagements about that city. And yet Nanking was one of the centers of fiercest fighting, according to the reports.

From the beginning of the uprising in Szechuen until the cessation of hostilities probably not over thirty thousand were killed in the present Revolution and during this period no foreigners were injured by the opposing forces.

"Will the Chinese be able to establish a Republic?" This is the question in all minds. We have been told that they should be content to evolve from an absolute monarchy to a constitutional monarchy and then by gradual process arrive at demo-

cratic institutions. China never had an absolute monarchy. Public opinion has ever been a great power among that people. They have been accustomed to a great deal of local autonomy and very little policing. Furthermore, in industries and science they do not seem to require so much time to evolve. The Hanyang Iron Works, entirely under Chinese control, are able to compete with our best blast furnaces within a few years. When they study medicine they do not begin with Harvey's discovery of the motion of blood and then evolve by slow process up to modern surgery. The young Chinese doctor who directed the Government's efforts to stamp out the *Pneumonic* plague is the greatest authority on that dread disease. Young Chinese have entered our best universities, have lived in our Christian homes, are intimately acquainted with our free institutions; and they are determined to have nothing less than the best for China.

To meet Dr. Sun in his little Japanese hired house in Tokio, wearing a Japanese kimono, sitting on his heels—Japanese fashion—one would not expect to find in this little Cantonese a great organizer and a powerful leader of men. We usually think, "out of sight, out of mind." Dr. Sun was out of China fifteen years with a price on his head, ranging through two hemispheres, living a life more perilous than an Italian *liberati*. We should not expect such a man to figure in the new order in China. Nevertheless before he returns he is unanimously elected Provisional President of the new Republic. The men who had led the rebel forces and had won the rebel victories deferred to him. Then this man who had organized this wonderful Revolution and who was its recognized leader, enthusiastically supported by the strongest men, deliberately resigns in favor of Yuan Shi Kai. Dr. Sun is not only a great organizer and leader of men, but will take rank as one of the greatest patriots. Not a few of those associated with him in the first and second places in the Cabinet were men of strong Christian principle and purpose.

When we consider the vast extent of the country, the great mass of the people concerned, the intensity of the issues involved, the comparative absence of bloodshed makes the present Revolution in China stand out unique in the history of mankind. We have only to recall the French Revolution or Cromwell's forces or the American Civil War to realize how differently the Chinese have managed the present upheaval.

During the last few years, with all the Central Government's distrust of foreign capital and fear of foreign control, the development of China's industry, trade, and commerce have been such as to amaze the Western world. The changed attitude toward modern education, the reforms actually achieved

in Government, the unparalleled moral enthusiasm displayed in the fight against the dread opium drug are but an earnest of what we may fairly expect under the new regime in China. Republican China will build her railways, will establish a public system of education, will reform her currency, will acquire and apply modern science to her own immeasurable resources.

During this time of transition when looking to the West for light and leading in all departments of life, the Chinese will be as plastic and as sensitive to influence as young men and young women when they first leave home to go away to College. China, for the next ten or fifteen years, will constitute the greatest opportunity that has been offered the Christian Church since the coming of our Lord.

The Apostle Paul with his great vision and burning love, turning away from effete Asia, priest-ridden, Pharisee-dominated Palestine, and looking out toward Europe with its new life and its new promise, did not face an opportunity for a moment parallel to the opportunity now presented to the Christian Church,—to train the leaders of the leaders of the New China. Greece with all her culture was decaying, Rome with all her pride of power was tottering and the virile hordes from Northern Europe were the "pagans" and "heathen" of early Church history. The Chinese at the beginning of the twentieth century are more numerous and more virile than ever before, and infinitely more open to influence than were the Greeks and Romans. Would God we had men of the Apostle's vision and power!

If we may learn anything from past Chinese history, or of the development of mission work and influence in Japan, we must be convinced that this door will not be opened to the Church of the West for an indefinite period.

During the Taiping Rebellion, when the rivers of China ran with the broken bodies of Buddhist idols, a church might have been established on the site of every temple, and a Christian school in every village; but the church did not see the vision, nor was she prepared with the organization and the men and the means to enter that open door, and the opportunity passed unredeemed.

Twenty-five years ago in Japan if the Church in the West had seen the vision and realized it, she would have equipped and manned the new Christian institutions, such as Doshisha, Meiji Gakuin, Aoyama Gakuin, and St. Paul's School, with the best of her manhood and womanhood; and she might have trained the leaders of the leaders of Japan. But she did not realize her opportunity, and what have we in Japan? A Protestant Church with barely 80,000 Christians, dominated by as many men as could be numbered on the fingers of two hands.

Five or six or ten men control the church—men like Uemura, Ebina, Ibuka, Bishop Honda, Harada, Motoda. Splendid men, but overshadowed by the Government, and more zealous for Government recognition of the Church than they are to lead the hosts of the Church out in evangelistic effort for their own people. Nevertheless the missions can not call for more missionaries from the West—they are not wanted! With 80,000 Christians and 40,000,000 but little influenced they do not want more missionaries!

There is a regular development of the national consciousness of an awakening people that corresponds in some respects to the growth and development of the individual. There is the period of school days when a great people may be particularly plastic to outside influence. That was the period when missions should have been pushed in Japan. If twenty-five years ago the Church had seen the vision and equipped her schools and manned them with her strongest men, Japan might have now instead of the five or six or ten leaders mentioned, magnificent men as they are, fifty or sixty or one hundred men of equal training and larger vision who would stand shoulder to shoulder and uphold each other in the spirit of evangelism and lead out the forces of the church in aggressive work for their countrymen.

With the experience in Japan and its teaching we now come to a like period in the history of a greater people in a greater country, with the indication of a larger response as shown by the Christian leadership of the New Republic. The Church at home has a clearer conception of the problem, commands more money and men, and a more perfect organization directed by men of larger experience.

God grant that we may not fail in this greatest opportunity that has been presented to the Church since the coming of our Lord.

EFFECT OF THE SITUATION IN CHINA ON MISSIONARY WORK.

Attitude and Policy of Missions and Boards.

*By The Rev. James L. Barton, D. D., Secretary of the
A. B. C. F. M., Boston.*

Customary lines of missionary work in China have, in a large measure, been suspended; missionaries have been removed from their fields; schools are closed and pupils scattered; country churches, and many in large cities as well, are left without missionary assistance; Red Cross bands are organized and ready for action. At the same time those missionaries who have been able to remain at their posts are profoundly impressed with the changed attitude towards them and their religion on the part of all classes of Chinese and Manchus. Those who have been forced from their stations deplore the necessity, while all who have been able to remain regard present experiences as more rewarding and full of promise than anything in their past history. For the last four months the conditions prevailing over the greater part of China have compelled new adjustments to meet new and unprecedented conditions. Experienced missionaries are engaged in activities never contemplated in their original commissions but manifestly inevitable and unquestionably of the greatest permanent significance.

The attitude of both Chinese and Manchus to missionaries and Christian Chinese as well as the relation of the missionaries to the ruling forces now dominant in the country make it clear that unless some unexpected counter revolution transpires, turning the hands of progress backward upon the dial of Chinese history, former conditions will never be restored and missionary work henceforth will be radically different from that carried on in the past.

New Demands.

Let us endeavor to enumerate a few of the changed conditions we must expect to meet in the near future.

1. No longer will the foreigner be looked upon as the enemy of the country, himself a "foreign devil" and his customs ridiculed and despised. Foreign ways are rapidly becoming the ways of China. The old haughty arrogance is broken and for the first time in history the people of China are in a position to learn in the school of observation and experience and to profit by what is learned.

2. China will demand an adequate system of education

wholly disconnected from her traditional history and including all that will make her peoples genuinely learned. While in a half-hearted way for nearly ten years there has been a turning towards modern education, we may now expect a movement in this direction as much in advance of six or eight years ago as that stage was in advance of the educational system of the Ming dynasty.

3. The Chinese will soon recognize that they have no religion adequate to meet the requirements of a great nation holding international relations with the leading governments of the world.

4. No longer will Christianity stand as a despised religion. All efforts hitherto necessary to secure a hearing and to overcome deep-seated prejudice and even violent opposition can now be directed to constructive endeavors in the way of organizing measures to systematic instruction in the fundamentals of our Christian faith.

5. No longer will Christian books and periodical literature be compelled to force their way into isolated homes, but the very character of the changes now taking place will compel intelligent Chinese to seek in the printed page answers to the questions that will crowd upon them regarding history, education, morals and religion.

6. We may confidently expect that the demand for Christian missionaries and the institutions for which they stand will be persistent from regions into which entrance hitherto has been scantily obtained. We may also be certain that the Chinese themselves will be more ready than hitherto to assume responsibility.

7. We may expect that effort will be made to give Christianity some official standing in the country, if not to make it the state religion. Christian forces must be organized to meet such propositions and prevent action that will nationalize its name and form while crushing out its spirit and life.

While some of these statements may seem to be of the nature of a prediction, few in touch with the missionary forces today in different parts of China will deny that there is ample ground for the conclusion that mission work in that country is rapidly approaching a period more revolutionary in character than that through which Japan passed between the years 1870 and 1880, and vastly more critical because of the size and strength of the country involved. Christendom and its missionary societies should have learned much from its experiences in Japan a generation ago. Of this we may be sure, revolution in China is rolling that vast empire out from its conservative and secluded past into the light of the 20th century, and with 20th century methods must the Church meet these conditions.

Available Forces.

Let us consider a few salient facts regarding the Protestant forces now operating in China and available to meet the demands of the immediate future, and back of which stand the strength of the Protestant Church. It is impossible for us here to review the work of our Roman Catholic brethren with whom we have not yet been able to find much common ground for fraternal cooperation. Their lines of work differ widely from our own. At present at least we must agree to work separately, although not necessarily as competitors.

The World's Atlas of Christian Missions reports that there are 41 American and Canadian Protestant Societies carrying on Christian work in China, 18 British and 14 Continental Societies, making a total of 73 separate and distinct missionary societies. For the present we will consider only the American boards.

Of the 41 societies named, 7 are interdenominational, namely, the American Bible Society, the Young Men's Christian Association, Young Women's Christian Association, Canton Christian College, University Medical Mission, Woman's Union Missionary Society of America and the Yale Foreign Missionary Society. This leaves 34 societies that are either denominational or that partake of that character.

Of these 34 remaining societies, 17 have each in the field only from 2 to 19 missionaries, including wives and single women, they together having a total of but 47 ordained missionaries, or 177, including ordained men, wives and single women,—an average for all China of less than 11 each. This leaves the larger and more influential American Missionary societies working in China only 17, with a total missionary force, including wives and single women, of 1549, of whom 460 are ordained; this is 80% of the entire American missionary forces in China and 89% of the ordained men.

It is an interesting fact that back of these 17 societies there stand primarily only five leading communions, here named in the order of their strength: Presbyterian, Methodist, Baptist, Episcopalian, Congregational. These five communities control 1401 of the 1812 American missionaries in China and 413 of the 517 ordained men. In other words, these five communions have about 78% of the American missionary forces working in China. At the same time it should be borne in mind that of the remaining 22%, about 2% are connected with interdenominational societies, and of the remaining 20% some are already working in close cooperation with the Boards representing these leading communions.

If we analyze the personnel of the 18 British Protestant

societies we find that practically the same conditions prevail, with the exception that the five communions already named control 925 of the entire British missionary force in China numbering 1065, and 268 out of 278 ordained men. The two Bible Societies, entirely interdenominational, direct 37 of the remaining 140 missionaries, leaving only about 11% of the British missionary body in China not under control of the five leading communions already named, some of whom are now in close and friendly cooperation.

To return to the consideration of the American societies working in China, we find that any new and effective plans for cooperation to meet the new conditions in China must be brought about by the societies representing the various branches in America of the Presbyterian, Methodist, Baptist, Episcopal and Congregational communions. They hold the key to the situation here, as also they do in Great Britain.

Common Faith.

It is in order to ask, at this point, how much and how little these communions at the present time have in common in their policy and method of propagating Christianity among the Chinese. Let us here suggest a few of the fundamentals which, it seems to me, we unitedly and habitually advocate and practice. These should constitute a common starting point for more active cooperation.

1. We believe God is the Father of the Chinese as well as of the European and that because of His great love for the world, including Chinese, He sent His son to earth.

2. We believe every Chinese is in need of the saving knowledge of Jesus Christ as revealed in His Gospel and proclaimed by the Apostles.

3. We believe the Old and New Testament contains the supreme revelation of God to men and that it should be universally preached and distributed in printed form in the vernaculars of China.

4. We believe in the power of the Gospel lived and practiced by godly men and women and orally proclaimed in the language of the people to transform individual lives, to regenerate society and to provide a safe foundation for the state.

5. We believe in the preparation and dissemination of a Christian literature in languages understood by the Chinese and prepared to meet the needs of the Chinese mind.

6. We believe in the value and potency of the medical missionary for the demonstration of Christianity and for the relief of physical suffering.

7. We believe in the necessity of providing a Christian

education in all grades and for both sexes, from kindergarten to the Normal School, the College and the Theological Seminary or Training School, for implanting Christian principles in the minds of the young, for raising up Christian leaders in all trades and professions, and for creating for the Church of Christ in China an adequate and efficient Christian leadership.

8. We believe in the Chinese Church, self-controlled, self-supported and self-propagating, to become independent of foreign domination, itself the leader in organizing and directing agencies of its own creation under God for the Christianization of the Empire.

9. We believe that the modern education of the Chinese as a whole must be accomplished at the expense of the Chinese themselves: at the same time we are agreed that as a means of implanting Christian truths and ideals in the minds and hearts of the youth during the formative period of their lives there is no agency more potent and permanent than the Christian teacher. We are therefore agreed that it is a legitimate part of missionary work to prepare for this service selected Chinese students for both missionary and government schools.

Denominationalism Receding.

These are some of the points upon which I am confident that we of the five communions named are of one mind. In fact these statements but indicate, as I understand it, the common policy and practice of the Missionary societies in China representing these denominations. As I dwell upon this subject I am wholly unable to name a single fundamental principle of teaching or practice in which there appear any radical differences among the missionaries in the field representing these different boards. Historical differences in creed and practice, the most of which find warrant chiefly in past ecclesiastical controversies, have never found much place in the preaching and teaching of missionaries in China. Amid the boundless needs of that mighty nation, numbering one-quarter of the world's population, none of our missionaries have found heart to waste time in discussing vestments, ceremonies and Christian traditions, and we have every reason to assume that they never will. Neither are the Chinese themselves in the face of questions like God, Christ, Eternity, Regeneration, Service, inclined to be attracted by matters that may have profoundly interested our fathers but which seem to have no vital bearing on the lives of the Chinese as followers of Jesus Christ.

We are then forced to ask why, in the face of what would be a commonplace to name a crisis in the progress of missions,

we who represent the societies and churches carrying on missionary work in China, should not plan to rise above the denominational barriers that still remain and arrange to present to the Chinese as a whole the spectacle of an absolutely united Christian church in action?

This is not a time for speculation and theory; we must be specific and practical. These great communions, and, for the most part, the smaller ones as well, are, as we have seen, already united in policy and practice. They are now conducting a large number of educational institutions upon strictly interdenominational lines, and, so far as I can learn, to the great satisfaction of all concerned. Will it not be possible,—I will go even a step farther—is it not *essential*, that, in the face of present conditions and opportunities, this work of union and co-operation become general?

Practical Suggestions.

From the theoretical standpoint this subject has been considered many times. It seems to me that we may now assume that the situation has passed the point of theoretical discussion and to have reached the place where only practical suggestions are in order.

In this conference, therefore, representing not only the five communions carrying on the largest work in China, but many others also, what can more fittingly command our attention than a few practical suggestions as to how our diversity may not only appear but actually become unity in operation for the permanent Christianization of the Chinese Republic. I therefore suggest that steps be taken to bring about cooperative affiliation along the following lines:

1. The union in conference and association, or whatever name may be used, of Chinese churches of all communions as a single body bearing no denominational name. Could we not all agree, and would not the churches back of us consent, to the adoption of a single name for all Protestant churches now formed or yet to be formed in China? This need not prevent, for the present at least, the continuance at certain mission centres of the *status quo* of church organization, but it would necessitate the united and continuous conviction that all churches are churches of Jesus Christ and that any additional name does not indicate divisions or differences but is used merely as a temporary convenience. The final outcome of such a united plan would probably be a single Protestant Church for all China. One can hardly estimate the new sense of strength that would come from a recognition of the solidarity of Christianity and the absolute oneness of all believers.

2. The union of all communions in the preparation and publication of the new literature now demanded. The aim must be to prepare and issue in rapid succession periodical and more permanent vernacular literature suited to the immediate needs of the New China throughout its length and breadth. To accomplish this, the best men from all missions, American and Chinese, must be set apart for this work and all churches will need to contribute to the publication and equipment capital required.

3. Make complete the union work already so auspiciously inaugurated in Peking, Shantung, Nanking, Szechuen and other places in which theological, collegiate and medical education is given under auspices that are wholly interdenominational. It ought to be possible to bring it about, at an early day, that there shall be in all China no theological seminary, medical school or college that bears the name of any denomination or communion. The union educational endeavor has passed the experimental stage and now is the time to make it universal and unanimous.

4. In view of the overwhelming demand sure to come upon us before we are ready to respond, there ought to be established in each of the principal provinces of China a thoroughly equipped and manned Christian normal training school for supplying teachers not only for Christian but for Government schools. Here also the burden is too heavy for any single communion. The instruction would need to be so complete that graduates would be competent to organize and conduct normal schools and become themselves trainers of teachers and the propagators of Christian instruction down through all grades.

5. The missionaries and native Christian workers in common areas, in order to direct the common work and devise the best measures for its conduct and support, would need to organize annual or more frequent meetings at which policies would be considered, plans devised, estimates passed upon, and executive and other committees created, by which means waste and duplication would be eliminated, and the unity of the work perfected. Can there be any reason why the Protestant missionaries of all communions, as for instance in the province of Chihli, should not meet as members of a single administrative and executive body to plan for every department of Christian missionary work carried on within the bounds of that province? If it can be done in one province it can be done in all.

6. There ought to be some practical plan devised by which we may have laid before us in due time a complete survey of the needs of China as relates to reinforcements, occupancy,

the special needs of special departments. This might be brought about by the creation of a *board of strategy*, or whatever it may be called, composed of representatives of the missionary societies working in that country whose duty it should be to secure facts and make plans for Protestant Christendom to act upon in pushing every form of missionary operations in China. Such a board would keep the societies and churches at home informed, would have great influence in the general direction of the work on the field, and would finally become the central united body through which each mission board could bring all of its resources to bear upon the work in every department. It might also become an agency for the use of individual and independent gifts. The possibilities of what might be accomplished in China through such a board properly constituted and organized can hardly be predicted.

Before such plans could be put into full operation a conference of the Protestant missionaries and recognized Chinese leaders, representatives of the Protestant Missionary Societies of the world, as well as eminent church leaders from all communions everywhere would need to be held, that no mistake be made at the beginning of plans, measures and methods. In the present stage of public opinion, growing out of the Shanghai Conference and the Conference in Edinburgh, and in the face of the compelling urgency of the situation in China, there can be little question as to the outcome of such a conference.

In Conclusion.

The greatest results can be accomplished by the entire Church taking up this task, unselfishly, undivided, non-competitive. The burden is too heavy for any single communion and too difficult for them all together acting independently. The new conditions demand more than cooperation; they compel to a masterly massing and organizing of the resources of the Church into a body that can act as a unit without waste of power.

This is not a time to give place to the idea that denominational differences are a sacred heritage to be perpetuated in future generations and among the nations. The eyes of the world are now upon the Church to see it minimize its differences and magnify its harmonies until out of the discords of the past shall emerge a glorious symphony of redeeming love. Never since Calvary has such an opportunity and challenge confronted the Church.

SURVEY OF PRESENT MISSIONARY OCCUPATION AND DISTRIBUTION OF FORCES— UNION MOVEMENTS.

*By The Rev. D. MacGillivray, M. A., D. D., Director of
Christian Literature Society for China, and Editor of the
China Mission Year Book.*

In order to the best use of our forces, two principles have ever been kept in mind by Boards and missionaries. *First*—Wisely distribute your forces; *Second*—Co-ordinate their work by Committees, Conferences, federation or union. If a thorough application of these principles was needed before, it is needed now all the more in view of the tremendous increment of opportunity presented by the new China.

In the Edinburgh Conference Report, Vol. I, p. 92, there is a table relating to the missionary occupation of China, but I have prepared for the Year Book of 1911 a new table based on more recent data. From this table I extract the following list of the Provinces showing the scale of missionary occupation for each:

1st	Kueichow,	332,609	per missionary
2nd	Yunnan,	326,192	" "
3rd	Mongolia,	258,000	" "
4th	Nganhin,	192,458	" "
5th	Szechuan,	178,044	" "
6th	Kiangsi,	156,994	" "
7th	Honan,	153,441	" "
8th	Kansu,	148,371	" "
9th	Hupeh,	126,000	" "
10th	Hunan,	120,484	" "
11th	Shantung,	111,510	" "
12th	Kwangsi,	102,840	" "
13th	Shensi,	88,947	" "
14th	Shansi,	84,138	" "
15th	Manchuria,	79,439	" "
16th	Chihli,	75,600	" "
17th	Kuangtung,	67,654	" "
18th	Sinkiang,	66,667	" "
19th	Fukien,	60,503	" "
20th	Kiangsu,	47,674	" "
21st	Chekiang,	38,472	" "

(It will be seen that the most favored province, Chekiang, has but one missionary to 38,472.)

Remarks on This Table.

This table gives only a rough idea and mere geography is no criterion of wise distribution. Besides it does not display the whole truth, for 1, it does not include the most important section of the forces, namely the Chinese Church. There is no data as to how the Chinese Christian community is scattered over the Empire. In some spots they are comparatively thick, *c. g.* in Fukien and Shantung. 2. Some missions make larger use than others of Chinese helpers. A very small number of foreigners, as for example the Methodist Mission at Wenchow or the Canadian Mission in North Formosa under Dr. G. L. MacKay, may be superintending a very large Chinese church.

3. These figures do not show the number devoted to each branch of the work. Thus, the evangelistic or the educational or the medical branches may be either strong or weak in each Province. Besides, in big centres, great headquarters working for all China are found. For example, at Shanghai where some 200 out of Kiangsu's 503 missionaries serve the whole Empire. As a matter of fact, Shanghai is relatively understaffed with evangelistic workers. These figures include wives, many of whom are not directly missionaries.

4. Neither does the table show the training and equipment of the forces in each Province. For example, some Provinces have many foreign laymen at work. The China Inland Mission has 968 workers in all China, nearly all devoted to evangelistic work. As the policy of the Mission lays no stress on education, the presence of a large C. I. M. force in a Province does not contribute anything to the educational work. Hence some Provinces with a fair number of missionaries are destitute medically and educationally.

5. The table does not include the Roman Catholic Missions, which report a total of over 1,438 European priests, 640 Chinese priests and a million members.

The Main Causes That Have in the Past Determined the Spread of the Forces and Location of Stations.

1. *Geographical accessibility*—Thus the coast line, the ports, the great rivers and recently the lines of railway have invited early and complete occupation. For the want of this accessibility, Yunnan, Kweichow and Turkistan have suffered though railways will alter this in the future. Indeed, it has already altered this condition for Yunnan, now easily accessible by the French railway entering Yunnan on the south.

2. *Strategic Importance*—Missionaries have located in great cities, centres of official or educational work or suitable as a basis for pushing into the hinterland.

3. *Religious Accessibility or the Reverse*—The Miao tribes are specially accessible whereas the Mongols and Moslems have been the reverse and hence have been more or less neglected.

4. Stations have followed converts who became Christians far from home. They invited the pastor to follow them and begin work in their towns. For example, the American Methodists went from Peking to Taian in Shantung and the A. B. C. F. M. from Tientsin to Pangchuang, Shantung, in response to such leadings. Also the English Baptists followed emigrant converts from Shantung to Shensi.

5. New Missions have chosen fields after consultation with those already in the Province. The Shanghai Conference of 1890 appointed a Committee which did some good work in this line. Canadian Anglicans when leaving their affiliation with the C. M. S. in Fukien consulted with the missionaries in Honan before entering it to start an independent Anglican work. The missionaries told them that the Province lacked a Christian educational capstone in the Capital and the Mission promised to supply this lack.

Neglected Fields.

Yunnan—Only some nine cities are occupied. Altogether there are 14 fus, 29 chows, 10 tings, 40 shiens. In *Kuangsi* there are some 50 or 60 walled cities without the Gospel. In *Kweichow* there is not a single medical missionary in the whole Province and in all these neglected places there are, of course, little or no educational institutions. *Kweichow* has about 50 walled cities and only seven mission stations. *Mongolia*, the object of Gilmour's heroic work, was recently visited by Rev. G. H. Bondfield, agent of the British and Foreign Bible Society, at Shanghai, and he reports that apart from the Bible Society work there are only two Missions and these two Missions have between them only three men, equipped with a working knowledge of the language, whilst of these three men only two are able to give their whole time to Mongol work. There are not more than two or three baptized Mongols.

Can a Better Distribution Be Made?

1. The five causes enumerated above are still justifiably operative but old arrangements are hard or impossible to alter. The roots may be too far in. An expensive plant may anchor the station too firmly to the spot. Denominationalism, or as some call it, the leadings of the Spirit, is probably the sole cause of over-lapping if it exists.

2. But emphasis should be put on Number 5. That is consultation, though no Committee can be more than advisory.

3. The Chinese Church should be consulted on all these questions. It was, much to its surprise, left out at the Centenary

Conference held in Shanghai in 1907, and more than that its opinion with rare exceptions should have more weight than that of the foreigners.

4. The Kuling Conference of 1911 called for the appointment of a special Commission of four to visit China and make a thorough study of all questions relating to the China field. This question, among others, should be referred to them. The urgency of this request is intensified by the Revolution. The only hope is that the older Missions might re-arrange their forces even at some financial sacrifice but it seems impossible to prevent smaller denominations from going anywhere and everywhere they please. The Boxers in 1900 did more for re-distribution and union in North China than the conscious agitators for change. Cf. also Canadian Presbyterians in Honan, change of capital in China, or in Formosa (C. P. M.). Mr. William T. Ellis in "The Continent" calls for readjustment, realignment, rearrangement, correlation, generalship and statesmanship. But where and how? Theoretically, yes, but practically, the obstacles are enormous. Yet faith can remove mountains.

Union Movements.

In the interests of economy, Union movements are always welcome. Opponents usually deprecate sacrifice of principle but united bodies should put all the truth they severally hold into the common stock, impoverishing none but enriching all. Union movements fall into two classes: (A) Union of institutions. (B) Union of churches or denominations. In both these directions China has made great progress and the signs are that she will make still more in the future.

(A.) The following list of institutions, that is schools, Mission Presses and literature Societies, is extracted from the Year Book for 1911, p. 188.

Union Medical College, Peking University. (Part of the N. C. Educational Union.)

North China Educational Union, Peking, A. P. M., A. B. C. F. M., L. M. S., M. E. M., S. P. G.

North China Union College, Tungchow, A. B. C. F. M., A. P. M., L. M. S.

Shantung Christian University, A. B. M., E. B. M.

Manchuria Mission College, Moukden, I. P. M., U. F. C. S.

West China Christian Educational Union.

West China Union Middle School, Chentu, M. E. M., F. F. M., A. A., C. M. M., A. B. F. M. S.

West China Union University, Chentu, M. E. M., F. F. M. A., C. M. M., A. B. F. M. S.

Anglo-Chinese College, Foochow, E. P. M., L. M. S.

Amoy Union Middle School, A. B. M., E. P. M., L. M. S.

University of Nanking, Nanking, A. M. E., A. P. M., F. C. M.
 Union Normal School, Wuchang, W. M. M., A. B. M., A. P. E.
 Union Medical School, Wuchang, L. M. M., W. M. M., A. B. M.
 Union Baptist College, Shanghai, A. B. F. M. S., A. B. M. (South).
 Union College, Hangchow, A. P. M. (North), A. P. M. (South).
 Nanking Union Bible Institute (numerous others elsewhere).
 Union Medical College, Canton.
 Union Medical College, Tsinanfu.
 Union Medical College, Nanking, A. P. M., A. B. M.
 North China Union Medical College for Women, Peking, A. M. M., A. B. C. F. M., A. P. M.
 Union Theological College, Canton, A. P. M., New Z. M. C. P. M.
 Union Theological College, Nanking, A. P. M. (North and South), U. B. in C., and A. B. C. F. M.
 Union Theological College, Peking, L. M. S., A. M. M., A. B. C. F. M., A. P. M.
 Union Theological College, Moukden, I. P. M., U. F. C. S.
 Gotch-Robinson Union Theological College, Tsingchowfu, A. P. M., E. B. M.
 W. China Diocesan Training School, Paoning, Sze., C. M. S. C. I. M.
 Union Memorial School, Paotingfu, (Girls') A. P. M., A. B. C. F. M.
 North China Union Woman's College, Peking, A. B. C. F. M., A. P. M., L. M. S.
 North China Union College Press, Tungchow.
 Union Methodist Press, Shanghai.
 Union Baptist Press, Canton.
 Union University Press, Weihsien.
 Christian Literature Society, Shanghai.
 The Various Tract Societies in China.
 The Educational Association of China.
 The Evangelistic Association of China.
 The Sunday School Union of China.

1. All are agreed that the more we have of this the better. Boards may encourage and facilitate, especially by generous financial and other help, but missionaries *and Chinese* should be left to tell when and how such unions should be consummated. Extensive reorganization has taken place in the American Presbyterian Mission in Kiangsu and Chekiang but it was discovered afterwards that the *Chinese* opinion in the matter had not been obtained. This was felt by all to be a great oversight.

2. These union schools and institutions should be immensely

strengthened rather than increased in number. The competition of Government schools and institutions will assume a new phase under the Republican Government. The standard will rise, and full religious liberty will admit the Christians. Only the fittest will survive. Dr. Pott of Shanghai says (Year Book of 1911, p. 137) :

"It is unwise in one city for instance to establish more than one Middle School. It is foolish to have more than one Christian High School (College) in one prefecture. A large number of second-rate Middle Schools and High Schools (Colleges) will not produce as satisfactory results as a few first-class ones. Schools of these grades are costly if they are to be carried on efficiently. Anything like competition between them is to be deplored, and the duplication of them tends to weakness rather than strength. In regard to the High School (College) what I have called concentration is the best policy. The Christian Churches should concentrate their efforts towards making one efficient college at a certain centre, and should not dissipate their energies in attempting to carry on a large number. One is sufficient for the Christian community of a large area. The ideal would be for people in the home lands to give of their means for the support of a few well-equipped institutions, entirely without regard to their special Church affiliation, and the ideal in China would be for the institutions to be educating all Christian students within the area of their influence, allowing them perfect freedom in regard to attending their own Church services on Sundays. By mutual co-operation we can serve one another's needs, and we can build up colleges that in course of time will come to occupy the same position in China as is held by great Christian colleges of the West."

Mission Presses need not be specially discussed but in Christian literature there is still room for a greater degree of union and larger support. There is a great crop of denominational papers, and the circulation of even the best of them is trifling considering the vastness of the reading public. A Christian daily paper run by Chinese would have a great future before it. The following churches now cooperate by giving men to the Christian Literature Society, English Baptist (2), English Wesleyan Methodist (1), C. M. S. (1), L. M. S. (1), Canadian Presbyterian (2), Southern Methodist (2). Yet there is room! The society owns a plant in Shanghai capable of accommodating many more translators, and Dr. Richards's appeals to the Boards are well known.

3. Let your Commission discover other possibilities of union.

(B) Union of Churches.

Mr. Bitton describes in the Year Book of 1911 the movements toward union and federation, particulars of which are generally known.

1. In these matters missionaries go faster than the Boards.
2. Chinese go faster than missionaries.
3. The stigma of foreign origin is one of the greatest obstacles to the spread of Christianity in China. In this connection Dr. Gibson of Swatow remarks (Year Book of 1911, pp. 187, 188):

"We devoutly hope we have made some progress in recent years, along the lines of 'co-operation,' 'comity,' and 'federation,' all tending towards one point, and that the ultimate resting point of Christian unity. Is that to be always a dream of the future, or may it be noted here as a practical problem of our own day? Assuredly the day will come when Christian men will feel puzzled to explain why, in the beginning of the 20th Century, Christians thought it necessary, even in the presence of the hostile forces around them, to stand aloof from one another. We talk as if we were under some inscrutable doom of alienation which we cannot escape. Perhaps the spectre which haunts us is but the shadow of ourselves, and if we could all turn full face to the light, it would disappear. What if the chief problem of the Chinese Church should prove to be *Ourselves!*"

The following sentence from an article in the January "Recorder," p. 9, contains enough dynamite to provoke a revolution against foreign domination in the Chinese Church:

"So long as they (the Chinese) are under the hand of a strong leader—a missionary who by force of character or by virtue of his official position in the church, can and does serve as a final court of appeal and is able to carry his point almost as a dictator—the preachers and teachers together with the rank and file of the church membership fall in line and may be welded together as a harmonious working force."

Dr. Julius Richter in "The Missionary Review of the World" fears that the missionaries and Chinese are going too fast. The West China ideal of one Christian Church for West China is the latest development along this line. (West China Conference of 1908.)

4. The classical example of a prolonged conflict between the mother Church and the daughter on this question is related in the Life of Dr. J. Van Nest Talmage of Amoy. Such conflicts can only end in one way. An Indian pastor once remarked that

were it not for the vigilance of the Western shepherds the Indian sheep would some fine morning be all found in one fold! In China they may not be ready for that yet, but foreign opinion about these Eastern matters is often astray. The nation has found itself and so will the Church. We can do little against the current. If the Chinese want one independent Chinese Church, nobody can prevent them.

THE DUTY AND OPPORTUNITY OF THE BOARDS IN DEVELOPING A CHRISTIAN MEDICAL PROFESSION AND IN PROMOTING PHILANTHROPIC WORK AND SOCIAL SERVICE.

By Robert C. Beebe, M. D., Superintendent Methodist Episcopal Hospital, Nanking, China.

A review of Christ's life and teaching will show that His idea of service and duty was by no means narrow. When He sent out the twelve, the summary of his instructions was "Freely ye have received, freely give." His final instruction to the eleven was to teach and baptize and the definite part of this charge was "teaching them to observe all things whatsoever I have commanded you."

That of which they had so freely received, that which marked the coming of the kingdom of Heaven and that Christ expects all his followers to freely give, is the spirit of mercy and helpfulness, reiterated by Paul in his epistles to the Galatians when He said, "Bear ye one another's burdens and so fulfill the law of Christ." So Christ's instruction to the Church, for the revelation of himself to the world was not simply to preach or to teach but the great service of helpfulness as well.

I well remember having this thought emphasized in the early years of my experience by the Rev. David Hill, who was one of the most saintly evangelists we have ever had in Central China. After taking him through our hospital, I expressed the fear that unless we could make it serve as a more constant and open opportunity for the direct preaching of the Gospel we would fail in our purpose. He quickly responded, "By no means. Christ would not take so narrow a view of your hospital work."

Christianity through all the ages since the time of Christ has borne its fruits through churches, schools, hospitals and benevolent institutions of every kind. An interesting testimony of this feature of Christianity was given in Shanghai last year by Mr. Shen Tun Ho, a retired Chinese official, and not a member of the Christian Church, before a large gathering of Chinese, made up of Buddhists, Taoists, Confucianists, Mohammedans and others. He asserts that when he entered a Chinese city and found a hospital caring for the sick, or a school, with its fine equipment for teaching boys or girls, the invariable reply to his inquiry as to who was doing this work was, "The Jesus

religion." He emphasized this by calling attention to the fact that he did not find the other religions doing such work.

Testimony to the material advantage of such work is found in China in the action of Germany and Japan. Germany has started a medical college in Shanghai for the Chinese; Japanese physicians have started hospitals and schools in various cities, in imitation of mission methods, merely for the sake of the material advantage it will bring to them. In these the influence is anti-Christian rather than Christian.

Experience on the mission field has proved the value of philanthropic enterprises to the whole work of the Church. Those missions that early refrained from school work, notably the London Mission, early began hospital work and cared for the sick and trained native physicians in connection with hospitals. Of late this mission has recognized the necessity of taking up educational work in a systematic way for the training of its teachers, doctors and ministers.

Just how much a mission board should do in starting and nourishing Christian enterprises depends upon circumstances. Every year of its work should bring it nearer to the time when it can leave its institutions to a self-propagating church. When the Christian community it has helped to form, will of the things it has freely received, freely give. When it will observe all things that Christ commanded. During the years of growth there will be times when less help is needed and times peculiarly favorable when assistance rightly given will advance the work far more than ordinary effort, that does not keep up with the progress of ordinary events and opportunities that have become extraordinary.

No one would think for a moment that the time for the Boards to relax their efforts in China has come but every one must admit that an extraordinary opportunity is before them.

The opportunity is extraordinary in every field of Christian activity. Has the development of a Christian medical profession any claim at this time on the Boards?

We think it has. You are all familiar with the work of medical missions in China. You know how much the hospitals and dispensaries, the visits of physicians to the bedsides of the sick, the training of young Chinese as physicians, has helped to commend the Gospel of Jesus Christ. How much they all have helped to bring about the present friendly feeling toward the church and western ideas.

The helpful influence of this work has been so generally recognized that nearly all the societies working in China have given a large place to this feature of Christianity. The medical profession can be an immense power for good. The church cannot afford to lose its influence and help. China has turned

her back on the past and is facing with eager desire the future. A great, resourceful, capable people, possible of the greatest things, stands eager to learn, ready for guidance, and God in His providence has put us in the open door of opportunity before which China is passing.

The success of medical mission work has enhanced our opportunity and increased our responsibility. The several hundred medical missionaries throughout China for a number of years have urged the establishment of a few medical schools centrally located for the training of Christian physicians. Our own hospitals require these men and the call for them outside of mission work is so great that it is all but impossible to keep a supply of assistants in our work. Several schools have been started and are doing in a limited way something to meet the present emergency. Their facilities are very inadequate to do the work necessary and will have to be increased.

Thus far the Chinese government has done very little towards educating a medical profession. The ignorance of anatomy, physiology and materia medica among the Chinese practitioners is lamentable and yet the practice of medicine is very general and popular among the people. There is an increasing demand for those practicing western medicine. Such men already have a superior standing and a much greater influence in the community. If they are Christians or friendly to Christianity it is of great importance to the church.

The Chinese themselves are not yet ready to undertake medical education and it is of great importance that when they do so the dominant influence be Christian rather than anti-Christian. Thus far western medicine has come to them mostly through the mission boards and always suggests the "Jesus religion." The church cannot afford to lose this advantage but should make the most of it. The large number of medical missionaries now in China, with the changed conditions and a new day, presents an unparalleled opportunity.

Medical education should not detract from the regular income of the boards. Many will give to this work who would not give to other forms of foreign work. It will appeal to the Chinese who will give liberally for its support. It will lead up to a career so attractive and profitable that students will be willing to pay more than for other lines of education.

As a summary I would say: The boards have already recognized that medical mission work is a part of the Divine commission. The Chinese recognize philanthropic enterprises as the peculiar fruit of Christianity. The marked advantage accruing from these has been shown, in the success and influence of hospitals and physicians, and the attempt on the part of those

outside the church, to acquire advantage through medical education.

An extraordinary opportunity presents itself. China is in a more pliant stage. The field of medical education is unoccupied by the government. There are hundreds of medical missionaries in China who have knowledge of the language and a very large field of influence and who are doing most of the hospital work of China. This work is receiving a large support from the Chinese and under the new conditions with increased educational facilities can draw still more. The church cannot afford to let go its hold upon the medical work or lose the influence it wields through this line of its activities. The boards must undertake to assist medical education to supply assistants for its hospitals if they would continue their beneficent work. All these emphasize the duty and opportunity of the boards in developing a Christian medical profession and in promoting philanthropic work among the Christians.

ENLARGED NEED OF THE BIBLE AND A CHRISTIAN LITERATURE IN THE NEW CHINA, AND HOW IT IS TO BE MET.

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In the mutual adjustments in our office my colleague, Dr. Fox, has the portfolio on China, but he has insisted on my presenting this study, inasmuch as my name has been published on the programme.

I am not to give you a history or survey of Bible Societies and their work or the work of Christian literature, tract, and similar movements, though it will be proper for me to present a fact or two here and there. Let me say at the beginning that I shall present chiefly the enlarged need of the Bible as the crown, inspiration, and test of all Christian literature; and then all such literature as its necessary offspring.

There are five reasons that I would present that emphasize the enlarged need.

First, *This arises from the newly-awakened desires of a people accustomed to the influence of literature.* We do not always remember that the Chinese have a great literature of their own. I know of no more fascinating volumes on China than those of Prof. Giles, of Cambridge University, England. He has one entire volume on the literature of China, and if there is not time to study that, all should carefully read the chapter on Chinese Literature in Prof. Giles' lectures in Columbia University, published, I think, under the title of "China and the Chinese." This literature covers all branches adequately—histories, biographies, philosophies, poetry, and essays—all manner of subjects, offering a wide field even to the most insatiate reader. And there is another significant fact that will be almost novel to us in the statement of Prof. Giles, that in the collection of ancient works on which the moral code of the Chinese is based, "there is not a single word which could give offense even to the most sensitive on questions of delicacy and decency." Compare this for a moment with the religious literature of India and you see what an opportunity is thus presented for the appeal to the Holy Scriptures. It must also be remembered that perhaps the most widespread religious thought among the Chinese—Buddhism—took its rise almost wholly from the circulation of the Buddhistic writings, and the priest and temple followed after the thought of the people had

been impregnated by the power of the literature of Buddhism. Christianity should take this lesson to its heart. It should also be said that though the *literati* as a class have ceased to be a governmental influence, still the custom of holding such persons in esteem through all these generations will not immediately pass away, and this adds one more item to the fact that the Chinese are peculiarly a people open to the approach by way of literature.

Second, *The enlarged need springs from the new opportunities of reaching the people.* It is difficult to realize even by the imagination the wonderful strides in the last decade or two in the building of railroads, the establishment of postal routes, and the development of the press in that country. Where a few years ago it took three months for a journey, that same journey can now be made in three weeks. Where it took twelve days, the same trip can be completed in twelve hours. The Rev. Timothy Richard, the accomplished secretary of the Christian Literature Society, in his report for 1894, was longing for some postal system by which the country could be covered. In his recent reports he tells of the establishment of 5,000 post-offices, and that to each of the authorities in charge of those post-offices bundles of Christian literature, with the Holy Scriptures, were sent. Newspapers are being published all over China, and what could be more significant than the fact that in 1904 the Chinese Governor of Tibet sent for a press that he might establish a newspaper in Lhasa, the capital.

Some reference has been made to education this morning, but perhaps a word further ought to be said. Though the great mass of Chinese people have had few school advantages, there is an amazing interest awakening in the opening of schools throughout all the provinces. If China had as many scholars in school in proportion to its population as Japan has, it would have fifty-six millions where it now has between three and four millions. If it had as many as the United States has, it would have ninety millions where it now has three or four millions. There are, according to the last available figures, in the neighborhood of 1,500,000 pupils in the government schools, and a larger number in other provincial and mission schools. The officials, however, have set themselves to establish during the next five years schools throughout all the provinces, so that there shall be one for every four hundred families. Even though they fall short of this ambition, and even though the schools may be poorly taught, yet all this indicates a wonderful opportunity to reach the people through all forms of Christian literature, for the people are awake to their need.

Third, *There are imperative reasons for an enlarged circulation of the Scriptures in China to meet western materialism,*

rationalism, and agnosticism. The people are only too prone to receive these teachings from their economic condition and the influence of Buddhism. Let us not for a moment imagine as we meet here in this upper room that we represent the only forces that are reaching for the "Soul of China." Japan is putting forth efforts of which we little dream to conquer that people, not by might of armies but by the might of its influence over their life. There are presses established by the Japanese in important cities of China printing in Chinese languages the translations of whatever it seems good to these Japanese to introduce into the thought of China. We must remember that, in spite of all the influence of Christianity upon Japan, it is still a heathen country. I am afraid also that America and Europe have contributed their part to the agnostic and rationalistic literature of China. The extent to which this has influenced minds may be realized when we are told that one of the Chinese reformers has said that "Bismarck destroyed Christianity politically and Darwin destroyed it scientifically, and that modern Anglo-Saxon civilization is only fifty years old." Now if we are to offset this and to win the Soul of China for Christ, we believe that it is essential that the literature of this people shall be impregnated with the Holy Scriptures. No missionary work has ever been carried on in the world that has had any permanence or effectiveness save that which has exalted the Scriptures. Where the Bible has not been given to the people and given prominence as a means of grace to the people, Christianity, even where it has been established, has been swept away. The Soul of England was won for Christ because it came under the power of the Scriptures. The Soul of Germany was conquered for our Lord through the influence of the German Bible. If Luther had carried forward his Reformation and not given the people the Bible, the Reformation would today be forgotten. If then we are to win the Soul of China, whatever may be our multiplied agencies, we are agreed as to the need of the exaltation of the Scriptures as one of the chief, divinely-appointed means for saturating the thought of the people with the truth concerning Himself and His Kingdom. The first missionary to China saw this, and Robert Morrison is remembered today as much for his translations of the Scriptures as anything that he did. In fact, his most significant portrait is one that associates him with his Chinese helpers in Bible translation.

I am not here to discuss any comparative values between the revelation through the spoken voice and the revelation through literature. The Bible Societies are not in any way at variance with the Missionary Societies as to the importance or relative importance of the living preacher as compared with written

or printed revelation. All we do stand for is the truth that there is a wonderful power, a mysterious power, a power only explicable by the presence of the Holy Spirit in the written or printed Word. I have no purpose of exalting the Bible above Christ. That goes without saying. The supreme value of the Bible is that it is the revelation of Christ.

Fourth, *From its own achievements.* Here I must mention a fact or two about the circulation of the Scriptures. Last year the Bible Societies operating in China circulated between three and one-half and four millions of Scriptures. The issues of the American Bible Society were the largest in its history. It seems difficult to look back to the days of Bridgman of the American Board writing from Canton and saying in 1835: "In regard to the circulation of the Scriptures I cannot speak definitely. Should a missionary ship be sent to visit the coast and Chinese settlements, and this is very desirable, many thousand copies will be at once required." But he had the true vision, for he says further, "Eventually, perhaps very soon, many millions will be needed." In 1883 the Prudential Committee of the American Board wrote to the American Bible Society, saying: "Within two years our missionaries will require a considerable edition of a part at least of the sacred writings in the Chinese language. We look to the American Bible Society. Will not your Board of Managers think it proper to authorize the American missionaries, laboring among the Chinese, to act as your almoners with authority to print and distribute the Holy Scriptures into the Chinese language as fast as they can find the demand, for they promise well to the cause of Christianity." The answer to this was an appropriation on the part of the American Bible Society the following year of \$5,000 to assist the American Board in this work, and it may be of interest to know that, including that first appropriation of \$5,000, during the years since then the American Bible Society alone has expended through the American Board, the Baptist, Protestant Episcopal, Presbyterian, and Methodist Episcopal Mission Boards, and its own Agency in China, \$1,284,606 in the translation, publication, and circulation of the Scriptures among this people. In summing up the work of all the Societies in China, the circulation reaches a recorded grand total of 46,486,403 copies of the Scriptures. It is therefore proper to say that approximately fifty million of Scriptures have been issued in China since the opening of that country to the Bible. In spite, however, of these achievements, what are these among so many? It must be remembered that by far the vast part of this circulation is Scripture portions—single Gospels and the like—effective, unquestionably, as bearing the seed of the Kingdom, but not comparable with the complete New Testa-

ment or the whole Bible. There are hundreds of millions of people in China that have never seen a fragment of the Gospel. I wish I could emphasize the words of Bishop Bashford: "Modern inventions reduce the cost of printing the Bible, so that a single gift of four million dollars will enable the American Bible Society to produce fifty million copies of the Chinese Bible. With the aid of the missionaries and native Christians, these fifty million copies could be distributed throughout the empire at a cost of a million dollars more. It is thus within the power of one church alone, and even of some wealthy Christian man, to evangelize all China within the next fifteen or twenty years more fully than Europe was evangelized at the time of the Reformation.

Fifth, *From its recognition.* I should like to speak of the fact that the Literary Chancellor of Shensi advised the students to study the Christian sacred books, and that the Governor of Shantung said he would be glad to have copies of the New Testament to present to his subordinates so that they may better understand the aim of the Christians. I should, also, like to refer to its use as a reading book in the schools of certain provinces. I will simply, however, quote the statement sent to us by our Agent in China to the effect that Sun Yat Sen, the recent President of the new Republic of China, said in a letter acknowledging the gift of a copy of the Bible from Dr. Shang of the Shanghai Dispensary, that "They hoped to establish a government founded upon and governed by the principles of the Bible."

II. How Is This Need to Be Met?

I have no time to go into details, but I would emphasize, *first, the fact that it is important for all working together in China, the Missionary Societies and the Bible Societies, at once to bring to perfection the important versions.* I have stated that Buddhism won its way in China through its sacred writings. It should be further stated that this was in considerable measure owing to the fact of the elegance and perfection of the translations. Now the two important languages of China are the Mandarin, or spoken language, and the Wenli, or written language. Revision committees are at work in both of these languages. Our last advices are to the effect that if the present methods are followed it will take at least twelve years to complete the revision of the Mandarin Version, but by concentration, the setting apart of the committee by the different missions for this work alone, and the proper and adequate cooperation of both Missionary Societies and Bible Societies, it might be done in three years. Ought there not to be a particular conference on this subject immediately between the parties

interested? The situation is a little less serious in the Wenli because of the remarkable work of Bishop Schereschewsky, but our report for 1911 shows that there was no meeting of the committee during the entire year, the majority of the company being home on furlough; and the report of the year ending November 30, 1911, is the same story: "Three translators have been absent from China on furlough; no session has therefore been possible, and only two translators report progress with their individual work." I would not make complaint, for furloughs are essential, but would simply call attention to the necessity of keeping this work to the front, so that at the earliest possible opportunity this task may be brought to completion.

The significance of the "Colloquials" also is worthy of extended consideration. A volume of literature is growing in these colloquial languages, which are as different from one another in China as English is from German, and German from Spanish. The Scriptures have already been put, in part or in whole, into a dozen of these colloquials, but the time is near at hand when this work must be forwarded.

Dr. Richard pleads for the setting aside of men by the missions to give themselves to translation work not only for the Scriptures but for all kinds of Christian literature. He urges the need of at least three for every one of the provinces of China.

Second, *I would lay stress upon the importance at this moment of remembering the necessity of the CIRCULATION of the Scriptures.* In the early days no missionary thought of going out on a missionary journey without taking Scriptures with him to circulate among the people. Dr. Gamewell, who is here present, has told me that he never went to do evangelistic work, preaching or talking in the cities or the country, without carrying with him Scripture portions.

I am a little distressed, reading the last report of our Agent, in seeing there the statement that the missionaries have become so burdened with other duties that something of their enthusiasm for this first work has waned, and that, therefore, there is an increasing need of colporteurs under the care of superintendents. I appreciate the multiplied burdens that come upon the missionary, and that they are men and women that are worked beyond the limit of normal strength, and I realize the importance of separate colportage and its superintendence. I am glad to report that our force of superintendents has increased in China to eight persons giving their whole time, in different parts of the country, to sending out and supervising native colporteurs, but I still believe that one of the good things that ought to come from this conference is the lifting up before

the missionary and before the native minister and before the Chinese Christian Church member of the value of the circulation of the Scriptures among the people. If every Christian in China felt the importance of this, what a wonderful leap forward there would be!

Third, *Not by free gift to any large extent.* The idea of scattering Scriptures broadcast in China has in it an appeal to the imagination and there is something of value in it, but there is also in it an appeal to the superficial and to superstition. When the Bible impregnated England in the days of Tindale, it was not by free gift. When the Bible saturated Germany in the days of the Reformation, it was not by free gift. The Bible has become the household blessing of America not by free gift, and it can become the household blessing of China only as the people are persuaded by Bible missionaries in the spirit of our Lord's parable, "to go and sell all they have and buy the field in which the pearl is." They do not however need to sell all they have or to buy the whole field. The pearl is given to them for a mere trifle out of their possessions. Even on the price list in China only eight-thousandths of a cent is charged for the Gospels, and where the people are poor and needy no charge at all is made.

Fourth, *There should be an extensive enlargement of the work of these Societies that are engaged solely in the circulation of the Scriptures and other Christian literature.* Dr. Judson Swift, who is here this morning, tells me that the American Tract Society ought to have fifty thousand dollars at once to enable it to do a needed work in China. All the Bible Societies—the American Bible Society, the British and Foreign Bible Society, and the Bible Society of Scotland—have at the present time a staff of 857 Chinese colporteurs, supervised by 25 agents and superintendents, a total of 882. This force should at once be enlarged four times in order that the equipment might be commensurate to the need.

The importance of this great task I can present no better than in some significant words in one of the recent utterances of Señor Adolfo Arango, of Madrid—"The power of Protestantism is that it represents a continual reformation. Its eyes are ever fixed on the essence of the Gospel as revealed in the documents of primitive Christianity, that is, in the New Testament. We believe that Christian teachings are as fitted for the needs of the human spirit today as in the days of the Roman Empire, when they changed the face of the world. We believe that the vigor of Christ has lost none of its power, its glory, its attraction, its significance, its moral beauty. We seek to apply this evangelical teaching to the life of the individual, the family life, to national and social life. We are not bound by what our

fathers or grandfathers thought ; we draw water directly from springs that can never be corrupted."

Ought we not to labor mightily that these "springs that can never be corrupted" may be opened in all the eighteen provinces of China ?

INTERCESSORY PRAYER.

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In the Eucologian Prayer is classified as invocation, confession, supplication, intercession, thanksgiving and prayer for illumination. All these features may be combined in one prayer but today I am asked to speak on the exercise of intercession. On this, I wish to make four remarks—

1. The Need for Intercession.

Life is a conflict, and upon this conflict hangs the destiny of souls. This is the Church Militant. That is the result of sin and until sin is exterminated the battle must go on. At the beginning of the story of man's history we have the Prophecy, "I will put enmity between thee and the woman—and between thy seed and her seed—it shall bruise thy head and thou shalt bruise his heel." The conflict has come down through the ages and still rages. The world is a battle field, its history is written in blood. It goes on and will go on until the end. Its most vivid representation is in the Book of Revelation. The last great scene of this Book is the most thrilling of them all—Satan is released from prison and goes out to deceive the nations and to gather them from the four corners of the earth and their number is as the sand of the sea—and they are gathered to battle and they compass the camp of the saints and the holy city, and fire comes down out of heaven and devours them. Then Satan is cast into the Lake of fire where the Beast and the false Prophet are, and is tormented forever. Then comes the scene of the Great White Throne—the Judgment scene—the final reckoning and then the New Heavens and New Earth, wherein dwelleth righteousness and God tabernacles with men.

Whatever interpretation we give or accept as to this mysterious Book, one thing is evident that it is throughout a mighty conflict. Surely the valley of dry bones rightly symbolizes this world—it is a carnival of death.

The present conflict in China, for consideration of which we meet, is but another manifestation of the same universal struggle and probably in few others was the stake so great.

2. There Are Spiritual Forces Engaged in This Conflict.

It is a double conflict. Its field of operations is both in the physical and in the Spirit world and the latter is the more formidable and important. Paul understood that profoundly when he exhorted the Ephesian Church to equip themselves for the conflict because we wrestle not against flesh and blood

but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Therefore be armed, not with carnal weapons but with spiritual armour and have no part of your nature exposed—put on the whole armour of God. Have your loins girt about with truth—a clear apprehension of truth; have the breastplate of righteousness—a clean, consecrated, obedient life; have your feet shod with the preparation of the Gospel of peace—an active, energetic, honest service; have the shield of faith—a simple trust in God and His Providence; have the helmet of salvation—an assurance of peace with God, no misgivings as to your interest in Jesus Christ; have the Sword of the Spirit—a clear grip of the saving truth of the Gospel of Jesus Christ, which is the power of God unto salvation.

That is the Apostolic—the divinely-inspired interpretation of the conflict and it sheds light upon other scenes in the Bible story, more or less obscure in themselves but more easily understood in the light of this exposition. It explains the prophecy already quoted. “I will put enmity between thee and the woman and between thy seed and her seed.”

Job—Does it not give a meaning to the incident in the Book of Job where Satan appears as actively hostile to men?

Joshua—And to that other scene in Zechariah when the High Priest Joshua stands in the presence of God clothed in rags and Satan stands at his right hand to resist him. Zech. 3:1.

Daniel—And that still more mysterious passage in Daniel's prophecy. Daniel had been studying prophecy as to the future of his own people and with certain companions he went into a retreat by the banks of the Hiddekel. They were praying together for three weeks—when a messenger came from Heaven to reveal to him the things about which he had been studying and praying. The messenger gave him this mysterious item of information—“From the first day thou didst set thine heart to understand and to chasten thyself before God, thy words were heard and I came forth but the Prince of the Kingdom of Persia withstood me, one and twenty days,—but Michael one of the chief of the Princes came to help me and now I am come to make thee understand what shall befall thy people in the latter days.”

Whatever difficulties exist in connection with such a passage, it at least suggests spiritual conflict in line with the other passages referred to.

Jesus—It is more evident in the New Testament, where Spiritual foes are so much more in evidence in the life of our Lord—especially in the great Temptation, but also in the many cases of demoniacal possession and amongst the disci-

ples themselves, in whose attitudes the Master detected an enemy's hand.

Dr. Nevius—We have similar manifestations still in foreign lands, if such narratives as are given by Dr. Nevius in his book, "Demoniacal Possession," is in any measure a true account of conditions in China. His views are supported by the experiences of many others.

Revelation—But again the most vivid representations are in the Book of Revelation. That Book is throughout a mighty struggle between preternatural forces. It is a battle of the gods, which is not chiefly of this world although the world is deeply interested—seems to be the stake for which the battle is waged.

3. **The Prevailing Factor in This Conflict Is Intercession.**

That is almost a rash thing to say, and yet it is justified by the Word and by the experiences of the Church. Mighty as these contending forces are, Prayer is mightier and can overcome them. This ministry of Intercession has three strands—is a triple Partnership.

(1) *Jesus Christ*—He is our Intercessor at the right hand of the Father.

"He is able to save unto the uttermost because He ever liveth to make intercession for us." His work as Saviour of men depends on His ministry of intercession. There has been no conversion, no moral victory, no spiritual awakenings in the past, nor will there be in the future, apart from the intercession of Jesus Christ. Pentecost would not have come had He not fulfilled His promise, "I will pray the Father and He shall send you another Comforter." He said to Peter, Satan desired to have you, but I prayed for you. Peter might have replied, "Lord, I did not know that there was danger, that Satan was after me." But Jesus knew and prayed and saved his erratic disciple when he was unconscious of danger. How little we know of our indebtedness to our wakeful Keeper who neither slumbers nor sleeps. Jesus makes intercession. "It is Christ that died yea rather that is risen again who is ever at the right hand of God who maketh intercession for us."

(2) *The Holy Spirit*—The second person in this partnership is the Holy Spirit. He is an Intercessor. "We know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered—and He that searcheth the heart knoweth what is the mind of the Spirit for He maketh intercession for the saints according to the will of God." The Holy Spirit making intercession for the saints. The Risen and Exalted Saviour praying *for us* up there securing the covenant bless-

ings purchased by His own blood. The Holy Spirit praying down here *within us*, creating a desire for the things purchased and prepared up there so that the two prayers agree. "He that searcheth the heart knoweth the mind of the Spirit for He maketh intercession according to the will of God." So He has His part in the world's redemption, through intercession. They are united in this common ministry. This touches the mystery of the Trinity but is a truth fundamental to the redemption of the world.

(3) *The Church*—The third party to this Holy Partnership is the Church. The Church—the company of the redeemed—is a holy priesthood to offer spiritual sacrifices and one of the duties of the priesthood was to pray for the people.

There are many exhortations to prayer and many promises. "I exhort therefore, first of all that supplications, prayers, intercession and giving of thanks be made for all men, for Kings and all in authority that we may lead quiet and peaceable lives in all godliness and honesty." 1 Tim. 2:1, 2.

In Zech. 12:10, the promise connected with the coming Messiah was the outpouring of the Spirit of prayer and supplication upon the inhabitants of Jerusalem. When the Messiah did come He gave that Spirit of prayer and supplication and with that spirit gave exceeding great and precious promises as to the efficacy of prayer. It was almost the one weapon put into their hands. "Ask what ye will and it shall be done unto you." "If ye ask anything in my name I will do it." There is no other weapon and no substitute for it that can do the work.

When Paul exhorted the Ephesian Church, and defined the complete outfit of armour, he did not then describe a military assault upon the enemy. He said after you have equipped yourselves with the whole armour of God—"Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication, for all saints." All this equipment was in order that they might pray.

Minorities—This is the great Prayer Union—the great alliance for the conquest of the world—Jesus Christ, the Holy Spirit and the Church—through the ministry of intercession. Never in the world such an alliance—European alliances are nothing as compared with it. That explains, does it not, how little dependence is placed in the Bible upon numbers. God has always worked by minorities. He seemed to do this advisedly in order to teach men that dependence should not be on the arm of flesh but upon Him alone. Not by might nor by power but by my Spirit.

Gideon's battle cry was "the arm of the Lord and of Gideon." Gideon did not bulk largely in the alliance. He had only 300 men against the 30,000 Midianites. It was the arm of the Lord that won the victory but Gideon was necessary. Had he not obeyed the call, the Midianites would not have been scattered and Israel would not have been delivered.

Somebody has said that when God wants to humble a foe, He does not need to send an archangel, a microbe will do. He humbled Pharaoh with frogs and flies. He overthrew Israel with grasshoppers. He covered the splendor of Herod with worms. He broke the power of Napoleon on the plains of Russia with snowflakes.

The disciples were but a little flock entering on a world campaign—sheep amongst wolves—but they were to receive the Kingdom because His power was to be theirs in answer to their intercessions and His own.

China—Does this not bring rebuke to our unbelief today, as we face the problems and opportunities of China? It is true that from a human calculation we are not equal to the forces that are against us. But the God of Elijah and the God of Daniel and the God of the Apostles still lives. It is His work, not ours. The battle cry is still "The Sword of the Lord and of Gideon." If we rightly interpret today the sound in the tops of the trees, we need not hesitate because of the magnitude of the problem or because of the insufficiency of ourselves or our staff. It is in our partnership our hope lies.

4. The Spirit of Intercession Is Promoted Not by Exhortation but by Practice and Example.

Somebody has said that the Gospel of a broken heart requires a ministry of a bleeding heart. If we are to be true Ambassadors of Jesus Christ, we must not only have the message of Christ but the heart of Christ behind the message. We must be what we want the people to be. If we are to be successful in promoting the ministry of intercession throughout the Churches we must ourselves be intercessors. How true that was of the old Prophets! How loyally they stood and spoke for God, whether messages of denunciation or of hope! Yet how at the same time they felt for the people and made the sorrows and burdens of the people their own.

Moses—When Moses came down from the Mount and saw the golden calf he spake with the severity of Sinai, destroyed the image, ground it to powder, strewed it upon the waters and made the people drink thereof. Then he turned around and said, "Lord forgive them, and if not blot me out of Thy Book."

Isaiah—After uttering the doom of the nation and of Israel, he said, "Look away for I will weep bitterly. Labor

not to comfort me for the destruction of the daughter of my people."

Jeremiah—After the severity of his testimony hear him saying, "O that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain the daughters of my people."

So with all the Prophets—their great souls were anticipation of His soul who weeps over the city whose doom he has pronounced,—whose soul was made an offering for sin.

So Paul prayed that he might enter into the fellowship of His suffering and the prayer was answered. He filled up that which was behind in the suffering of Christ in His flesh, for His body's sake, which is the Church. He bore with him on his heart—the burden of the Churches as Jesus Christ does—in the ministry of intercession.

We—Now what about us? Are we not today in the place of the Prophets?—Called upon to speak for God to the Churches and through them to the world? Is that not the meaning of the positions we occupy? We are here today as God's Ambassadors considering what God would have us say to the Churches. One supreme fundamental call is to intercession.

How are we going to do it? Is it by circular letter or prayer cycle or other literature? So far good but if that is all we shall fail. We must begin, set the pace, enter into this ministry of intercession, join hands in holy alliance with Jesus Christ and the Holy Spirit and then men will give heed to our words and follow our example.

The problem of China is not too great for such a partnership but it is too great for anything else. He has already done things in China that inspire the expectation of greater things still. We all remember these terrible fifty-five days of the siege of Peking. There is no other explanation of that escape than the ministry of intercession. Christendom was praying those days. We here before China today are not more helpless than was that little company surrounded by tens of thousands of infuriated foes. His arm is not shortened that it cannot save nor His ear heavy that it cannot hear.

HOW SHALL THE BOARDS AND MISSIONS
PREPARE FOR THE ENLARGED EVAN-
GELISTIC OPPORTUNITY WHICH
IS FOLLOWING THE POLIT-
ICAL READJUSTMENT
IN CHINA?

*By the Rev. Thomas S. Barbour, D. D., Secretary American
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In one of the churches in Copenhagen is a work unrivaled in sculpture,—Thorwaldsen's "Christ and the Apostles." Who that has seen it will ever forget the attractiveness of the central figure? The face, pure, benignant; the hands showing the print of nails, outstretched in invitation; above the statue an inscription carved in the marble: "This is my beloved Son: hear ye him"; and, beneath, a second inscription presenting the message which the world is bidden to hear: "Come unto me."

The appeal represents the primary aim of Christian mission work in all its forms. There can, I think, be no more effective method of improvement of the opportunity presented in conditions in China than that of securing in our own hearts and throughout our churches recognition for this simple truth.

What are the facts which should be brought to our churches? Let us review them for a moment in the light of the elemental truths to which they are related. Christianity seeks renewal of the individual life through personal relations with Christ. The realization of this aim involves an incomparable personal gain. Says Professor Ross in "The Changing Chinese," "One who really enters into the spirit of the New Testament seems to experience a wonderful uplift and happiness. To judge from the beatific expression on the faces of certain superior converts I have met, the gospel means to them what the opening of the hatches of a captive slave-ship meant to the wretches pent up in its hold." The gospel renews the heart, purifying its affections and impulses. With individual renewal there is bound up the hope of human society. Would we assist this great land in the colossal task to which it has set itself—a task whose vastness, whose complexities, must move every thoughtful observer throughout the world to a well-nigh breathless

solicitude and sympathy? What other contribution could be so great as that of securing to China—to her new parliaments, to the support of her leaders, of men of upright, unselfish Christian character? Said Sir Edwin Arnold, in referring to the work of missionaries, "I believe that these devoted men are bringing to China the commodity of which she stands most in need,—a spiritual religion and a morality based upon the fear of God and the love of man."

The Chinese are accessible to the appeal of the gospel because in the presentation of Christ there is embodied a supreme appeal to the common heart of man. Dr. Arthur Smith writes to Commission IV of the Edinburgh Conference, "The Chinese are not only as impressible to spiritual truths as we Occidentals are, but often are more so. The thought of an omnipotent God who will do something for me and a divine Saviour who cared to redeem me: these melt and hold many hearts." The noble army that went unflinchingly to martyrdom at the time of the Boxer outbreak bore convincing testimony to the genuineness and power of the work of Christian evangelism in China. At the Shanghai Conference, in 1907, the missionary body committed itself to the declaration that "every individual in the empire may now be reached with such knowledge of the mission, the death and resurrection, and the spiritually-transforming power of Christ as will suffice for acceptance of him as personal Savior."

Such is the appeal, intensified by recent occurrences, which meets the church in Christian lands at this hour. It concerns the leaders of China who need so greatly the guidance of a divine wisdom, the impartation of a spirit of unfeigned devotion to the highest ideals of justice and truth and unselfish service. It concerns the student classes; the common people; those worn by poverty and hopeless toil; the uncounted multitudes who, as described by Professor Ross, are "hanging on to existence by the eyelashes"; crippled womanhood, too far along in her weary pathway to profit by social reforms and educational advancement. It concerns every living being whom it lies within the power of the Christian church to reach with the message of Christ in his day of life. At the Conference at Shanghai, it was affirmed that the proposal involved in the motto, "The World for Christ in this Generation," considered in its relation to China, "is perfectly sane," and it was added that other institutions of the West are introduced so extensively that the Christian enterprise suffers with the Chinese in comparison. It would be a serious thing deliberately to consent that any

who may be reached should live out their earthly life in ignorance of Christ.

As our topic suggests, conditions in China are favorable for evangelistic work. Indeed, the popular impression that the attitude of the people has at any time been seriously hostile to the missionary is unfounded. Mr. Chester Holcombe, for many years Secretary to the American legation in China, has said, "In many years of intimate official and friendly intercourse with all classes of Chinese in every part of the empire I have never even heard one complaint of, or objection to, the presence of American missionaries in China or the character of their work." He adds, "China itself as represented by the leaders of thought has recognized and accepted the missionary enterprise as one of the most important and hopeful factors in the creation and development of its new life." Similar in its implication is the language of the Viceroy, now the President, Yuan Shi Kai, as he wrote to missionaries in Manchuria: "I sincerely hope that you will be able through the blessing of heaven to continue your work among the Chinese, to whom you have deeply endeared yourselves by the demonstrations of your universal love."

The favorableness of this attitude will be enhanced, without doubt, by the recent occurrences. Desire for the esteem of western peoples, acceptance of the liberal ideals of the West will promote this. With this friendliness other influences conspire for enlargement of Christian opportunity. The religious faiths of the people have so slight a hold upon them. The contrast in this respect with the seriousness and sincerity characteristic of the people of India is most marked. The Chinese are half ashamed and half amused as they perpetuate traditional religious practices. The influence of caste, so paralyzing in India, is wanting in China, and while the ties of family and clan heretofore have restricted freedom in Christian confession, the wide movement of new self-assertion is favorable to a freer individual action. We may believe that there is in all the world no more open field for evangelistic effort than is offered now in this great country which is the home of one-fourth of the population of the globe.

It must be recognized that influences less favorable to the work of Christian evangelism in China are quite certain to develop. As in India, the old religious faiths, borrowing from Christianity, will make a new appeal to the people. A new Confucianism with added teaching friendly to immortality is already appearing, and it is evident that a new era for Buddhism has begun in the East. It has been pointed out, as by Professor Reinsch, that the decline of the influence of

Thibet, through restriction of the authority of the Delai Lama, is allowing the purer ideals of this faith to assert themselves. And the new energized Buddhism of Japan is pressed upon the attention of the people of China by many emissaries. Not a few of the prominent leaders of the nationalistic movement in China are strong in their adherence to Buddhism and express great confidence in its future.

So intense in its appeal to the Christian church is the evangelistic opportunity in China, an opportunity now indefinitely great but forbidding delay.

By what methods shall mission Boards seek to bring home these conditions to the heart of the churches? By the circulation of informing literature, by cooperation with pastors, by every influence which they can use to make these facts a universal theme of reading and thought and prayer: Would a program upon such a scale as this emphasize unduly the claim of these conditions upon Christian attention? A series of general conventions at convenient centers, a special program in each Conference of pastors, with the setting apart of an entire day for discussion and prayer, the observance by every Christian church of a day devoted to these surpassing interests, neighborhood meetings enlisted for consideration of the same great themes?

The lesson should not fail to be laid to heart that financial resources must be enlarged greatly if a due discharge of Christian obligation in evangelistic work in China is seriously to be attempted. In a time of emergency less critical than this, a missionary wrote, "Donations have no right to be slow in the face of such a call from God. If he sent an angel from heaven, the duty resting upon us would not be more urgent nor the necessity heavier."

A great increase should be sought in the number of recruits for missionary service. Christian missions have come to a place where they offer a peerless call to young manhood. At a convention held some twenty years ago a Christian leader, honored throughout the land as the head of a prominent institution of theological study, said, "Brethren, I wish that one-half of the ministers of our body would give themselves to the work of the evangelization of the non-Christian world." "Disastrous to our work?" he questioned, "Impossible! It would bring to our churches an unparalleled prosperity." The thought was essentially just. It is only the possibilities of wise assimilation of missionary recruits in the work of mission fields that need restrict the ideal thus suggested, and peril at this point for the present is remote. The work at home can never suffer through devotion to the work abroad. It is not over doing for Christian missions but under

doing—not concern for the non-Christian world but want of concern—that is the foe of Christian interests in Christian lands.

The attention of mission boards and their constituencies should be enlisted at this time for removal of all influences unfavorable to entire friendliness toward Christian missions on the part of the people of China. The Boards should co-operate with the local mission bodies for elimination of the last remnant of that cause of disquiet and irritation,—interposition on behalf of converts in cases of litigation. It can scarcely be doubted that in any instance in which injustice apparently is threatened resort to intervention would involve the risk of loss greater than any possible gain. With the new effort to reform legal abuses and establish the judiciary in popular respect, the importance of a fitting course in relation to this issue is intensified.

Should compensation be sought or received for such losses as missionary societies have sustained in the recent disturbances? The issue differs from that which resulted from the Boxer troubles in that the losses are not due to culpability on the part of government. It is possible that the new government, as a point of self-respect, may desire to adjust losses incurred in the transition to the new order, but a generous attitude by missionary bodies at this juncture may not only be the dictate of kindly consideration but may serve directly the ends of Christian missions.

Should not attention be directed also to the desirability of removal at the earliest possible time of what is perhaps the gravest obstacle to full cordiality in the relations between the Chinese and western peoples,—the perpetuation of extra-territoriality? Whatever influence this demand of foreign governments may have had in the past as a stimulus to improvement in the administration of the courts of China, the new ideals to which the country is committed may fittingly be recognized by western governments.

Quite as imperative is the demand for review of the treaty relations of our government with China. However little concern for its coolie class the leading classes in China may have had in the past, they have resented discrimination against their country, and in the future the honor of the land will in a new sense be represented in every member of the Chinese race. Serious attention should be given without longer delay to the practicability of a due restriction of immigration by more general legislation applied impartially to all peoples.

These issues affecting the temper and attitude of the people of China toward the work of Christian missions should enlist the thoughtful attention of missionary bodies.

In the mission field what measures should be adopted for promoting the work of evangelization? Our brethren who deal at first hand with this, as with other problems of the new fateful era, have a powerful claim upon our sympathy and our prayers. I should be slow to attempt a full definition of measures to be adopted in a wise discharge of their task. Certain lines of action, however, may be suggested. The evangelistic purpose should be faithfully regarded in the conduct of all missionary enterprises. While courtesy and respect for personal conviction are always to be regarded, our schools and colleges should be positively Christian. Western lauds will not discharge their debt to China if they fail to include in educational ideals recognition of the supreme interests of man. It should be made unmistakable that development of Christian character is regarded as essential to a true education. Extension of Christian influence is to be sought not merely by Christian teaching but by the personal influence of Christian teachers. The opportunity afforded in the relations sustained to youth in educational work is very sacred. We may be confident, I think, that fidelity to a true aim will not constitute an embarrassment in educational work. If held, as it must be, to high intellectual standards, the work of Christian schools will be of so superior character that they will not fail to find increasing favor.

In medical work, as obviously, the same direct Christian aim should be constant, finding expression not only in gracious personal influences within the hospital but in such cooperation between medical and evangelistic workers as shall conserve the results realized by the Christian ministrations of these noble institutions.

In the direct work of evangelism, it is plain that three agencies should cooperate for adequate improvement of evangelistic opportunities: the foreign missionary as leader in evangelistic effort, trained evangelistic workers, and the body of Christian believers.

Earnest attention may well be given to the possibility of enlargement of the evangelistic force by relieving from other responsibilities experienced members of the mission body who are exceptionally qualified for this work, as well as by the designation of new recruits to this form of service.

The plan for establishing Bible schools for the training of men who, while without full qualification for the work of the Christian ministry, show aptness in evangelistic effort should have very serious consideration. Strong endorsement was given to this proposal by the Conference at Shanghai, and it has received new emphasis in connection with a visit made

recently to Japan and China by brethren from America. The time seems ripe for its realization.

The new era should be marked by a new activity in the circulation of the Christian Scriptures and by a great reinforcement of the work of production and circulation of general Christian literature.

Opportunity for Christian effort among the youth in government educational institutions should enlist earnest attention. The new life of China is marked by a new recognition of youth. The proposed cooperation of mission bodies with the Young Men's Christian Association in this form of activity should mean much to the progress of Christianity in China.

Concentration of evangelistic effort at selected points where the work has been exceptionally difficult has proved helpful in some countries. A strong force is enlisted in a campaign extending for a protracted time during which the attention of the people is widely attracted by multiplied meetings, by open-air preaching, by processions and transparancies. "This town certainly knows now that there are Christians in the country," one missionary writes after an experience in this form of effort.

Enlistment of the churches in the new evangelistic movements is a first essential for improvement of the enlarging opportunity in China. Responsibility is with these Christian bodies, and initiation of new lines of activity should represent in the fullest possible degree their own thought and action. The churches should not fail to reach a new stage of concentrated activity in the new day that has dawned.

A larger service should be sought for the Sunday school as an agency in evangelism. In many mission lands the work of the Sunday school, while actively conducted, has been restricted for the most part to children of Christian converts, its wider use being, for a time, impracticable in view of the popular attitude toward Christianity. The notable progress seen in Japan and Korea in extension of the influence of this work to the children of non-Christian households is a fine testimony to a changed public sentiment. A similar opportunity seems now to be opening in China.

Promotion of voluntary unpaid effort cannot be pressed too earnestly. A resolution of the Shanghai Conference recommended, "That every effort be made to persuade believers of all classes actively to propagate the gospel in the pursuit of their daily callings." It was further urged, "That all Christians should contribute of their time a certain definite portion to the work of evangelization in places beyond their own homes." The extraordinary results reached in Korea are traceable directly to acceptance of this indi-

vidual obligation. The great commission of our Lord can never be fittingly discharged until the entire company of Christian disciples is an evangelistic force.

Let the "win one" method of increase be put to the proof. Success in the winning of one convert each year by each Christian disciple, as a simple mathematical computation will show, would mean nothing less than the complete conquest of the land in a single generation. Let the Christian body in China be urged to prove the possibilities of fidelity in this inviting service.

A great crusade that shall unite all Christian bodies for the preaching of the Word and the consecration of personal influence in the work of evangelization—surely nothing less than this can constitute a fitting response to the opportunity providentially opened for extension of the work of Christianity in China. We need have no fear, I think, that this work of evangelization will advance too rapidly and that its fruits will fail to be assimilated. In such fidelity a new sense of responsibility for Christian nurture will be developed and new agencies for conservation of all interests of the churches will result. And He who bade his followers to make all men his disciples will not fail the churches of China if they address themselves to the discharge of this obligation.

Well may we covet for the kingdom of God this people to whom the thought of the world is now drawn so powerfully. What splendid fibre, what promise, is in them! How great must be their contribution to the future life of the world!

Professor Omori, of the Imperial University of Tokyo, Japan, has stated that the convulsion of the earth at San Francisco was registered twelve minutes later by delicate instruments in that institution. How quickly shall the great movements now transforming the life of the East be registered in the activities and the prayers of western Christendom? God has given to us great treasures of opportunity, infinitely great. The movement to which the representatives of the Christian churches of the West were looking forward as with a sublime faith they encamped about China at Macao, at Bangkok, at Singapore, at Penang, has reached its culmination. The future of a vast empire, the destiny of the commonwealth of man, is in our hands. How powerful the appeal to chivalry, to self-interest, to world-service, to fulfillment of the great purpose represented in the revelation of God through the ages, in the life and death and resurrection and continuing dominion of the Son of God.

Robert Morrison, when asked by a merchant in New York if he imagined that he would be able to make an impression upon the life of the Chinese empire, replied, "No, but God will." Are we to suppose that the content of this "God will"

has now been exhausted? "Lo, these are the outskirts of his ways and a whisper of his power have we heard."

Are there not indications in these days that Christ has large plans of blessing for the world, and that it is in his heart to work swiftly if his followers will but respond to his summons?

I am reminded of a word of Mary, the mother of Jesus, at the marriage feast. Jesus had not disclosed to her his purpose, but she believed in his power and guessed dimly that in some way he would manifest his glory. And in her longing that his purpose should not suffer defeat, with tremulous solicitude, she said to the servants, "Whatsoever he saith to you, do not fail to do it." What if the servants had not obeyed! How much the feast would have missed! How much the world would have missed!

Shall not this be our solicitude and prayer, that the church may not fail to respond to the bidding of the Master, though the task enjoined may appear to some to be futile as the attempt to draw wine from water jars—though it may seem extravagant as to Sidney Smith the beginnings of the missionary enterprise—chimerical as to some today the motto, "In this generation, the World for Christ."

Whatsoever he says to our young manhood and young womanhood, to parents concerning the life-service of their sons and daughters, to the church concerning the consecration of its financial resources and its resolved endeavor, God grant we may do it, that the church and the world may know the immeasurableness of the resources of his waiting power.

HOW SHALL THE BOARDS AND MISSIONS
PREPARE FOR THE ENLARGED EDUCA-
TIONAL OPPORTUNITY WHICH
IS FOLLOWING THE POLIT-
ICAL READJUSTMENT
IN CHINA?

*By Frank D. Gamewell, LL. D., Superintendent of Education
for China of the Methodist Episcopal Church.*

On reaching New York a few days ago from China, and opening some accumulated mail that reached me a little later, I received a program of the Conference on the Situation in China in which there was assigned to me the topic, "How Shall the Boards and Missions Prepare for the Educational Opportunity Which Is Following the Political Readjustment in China?"

For the past two years my work had taken me to nearly every part of the Chinese Empire, and my mind swiftly reverted to conditions as I had seen them there. I thought of the overcrowded and undermanned institutions; of those staggering under the double burden of carrying on the work in the field and attempting to finance it by special gifts from the homeland; of the inadequate way in which existing conditions were being met, and the first thought that came to me was: "As in the individual life the faithful, prayerful performance of present duty is the best preparation for possible future enlargement of opportunity, so by faithfully meeting existing opportunities we will best prepare for the enlarged opportunities that will follow political readjustment in China."

At this juncture it would be presumptuous to attempt a detailed statement of how future needs may be met, for we cannot forecast in detail the attendant conditions, but having been increasingly impressed with a sense of failure to measure up to existing opportunities, and having been increasingly impressed with the absolute necessity of speedily meeting the present demands, if we are to meet them at all, it may not be amiss to give serious consideration to the probable enlarged demands of the immediate future.

The educational problem in China is so vast that Mission Boards are realizing that the work cannot be handled in its

larger aspects by the Boards as a subdivision of mission work, but that in some cases separate Boards and separate organizations are necessary. The home Boards are doing well in setting their seal of approval to union efforts having in view the elimination of former overlapping and wasteful competition. We are glad to believe that these movements are gaining momentum with the years. The Boards are charged with the responsibility for men and for money. In a world of multiplied distractions it is an increasingly difficult problem to arrest and hold the interest of the Church when so many things are clamoring for attention. I am sure we are all agreed that the emphasis must be placed on things spiritual, and that the attention of the Church can be secured and held, and the consciousness impressed to action, only as we emphasize the spiritual note in the conflict of winning the world to Jesus Christ.

As regards the responsibility of the Boards in meeting the enlarged opportunities, we would call attention to the following statements made at the Edinburgh Conference, when discussing the causes of failure in educational work:

1. "Inadequate equipment and defective organizations."
2. "Inadequate staff."
3. "Lack of properly trained teachers. One of the prime requisites for successful educational work in China today is practical knowledge of the principles and art of education."

The Boards can render a large service by keeping the above facts in mind in appointing future candidates for educational work, and in view of the urgency of the present situation, in many instances it would be well that those already possessing the language be allowed added opportunity for specialization in educational work when on furlough.

The Board can further anticipate future demands by taking steps to standardize primary and secondary schools, and by relating them to higher institutions of learning.

I have been asked for a statement of the reasons that led to the appointment of an Educational Secretary for China for the Methodist Episcopal Church, and for some account of the results following this appointment.

The appointment of an Educational Secretary was made with the hope of standardizing our schools and bringing them under some general system.

During the past few years there has been a distinct effort to standardize the Government Schools, and if Mission Schools are to retain a dominant influence it is not only desirable but absolutely necessary that these schools should be made increasingly efficient educationally and should be so

standardized that when we designate a school as a Primary School or Day School; an Intermediate School, or Grammar School; a High School or a Preparatory School, we shall know just what is signified.

The educational interests of the Methodist Episcopal Church cover five Conferences, embracing territory in the northern, central, southern and western portions of the Empire. The visitation of every station in which we have schools located requires eight thousand miles of traveling, some of the remoter places being farther removed from Shanghai than New York in point of time. The isolation due to lack of transportation facilities has prevented the various fields keeping in close touch with each other. The rapid development of railroads in parts of the Empire is modifying these conditions.

During the visitation of the schools we were deeply impressed with the almost impossible conditions under which some of our men are working. Wishing to visit a station where we had the equipment in buildings and students for a good "Intermediate School," I communicated with the missionary in charge, who, in addition to the school, is responsible for the supervision of a large district. My letter, forwarded, found him on his district. He returned home to meet me; remained during my visit and then dropped a half-day's journey down the river with me when I left, and disappeared over the mountains for a six weeks' evangelistic tour. Schools cannot be built up in that way. We need trained educators at each central point, whose time is wholly occupied in increasing the educational efficiency of the schools.

At a recent Central Conference in Foochow, composed of delegates from every field in which we have schools, the following general plan for the articulation of our educational system in China was adopted:

1. Standardization of schools with necessary modification of the curricula.
2. Certification of teachers.
3. General Board of Education for China.
4. District Boards of Education for boys' and girls' schools of Primary Grade.
5. Conference Boards of Education to have charge of Intermediate, High, and Normal Schools.

While those in immediate charge of schools naturally control their daily operations, it is believed that more definite results in developing an educational system can be attained by the above-mentioned Boards of Education.

There is a general consensus of judgment on the part of those who know China best that the final outcome of the

present upheaval will result in the greatest opportunity for aggressive work the Church has ever known.

As Bishop Bashford has expressed it: "If everything goes into the melting pot, Christianity will have the opportunity to furnish the molds into which the new civilization of a fourth of the human race is to be cast."

Educational work will afford limitless opportunities to mold the new China.

By avoiding competition and wasteful overlapping, and by standardizing and articulating our schools may we embrace this opportunity to the fullest possible extent before it slips from us.

THE CHINESE CHURCHES AND THEIR RELATION TO PRESENT PROBLEMS.

*By the Rev. S. H. Chester, D. D., Secretary Bd. F. M. Pres.
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If an Old Testament Prophet were among us to describe some of the things that are happening in China today, I wonder if he would not use the same forms of speech the Old Testament Prophets did use in describing the supernatural events of their own time. I refer, not merely to the great political events connected with the revolution, but to some things that have found no place in the press dispatches.

For instance, at the Battle of Nanking the Manchu army was defeated, but the general ran away, and there was no one in authority to acknowledge the defeat. The Revolutionary army, therefore, kept up its firing, and would not have stopped until the Manchu army had been exterminated. In this emergency Dr. Macklin and Dr. Garrett, two American missionaries, went out with one of their native official friends and took charge of the Manchu army and stopped the massacre by making a peaceful surrender.

When the revolutionary forces took possession of Hangchow the native Presbyterian Pastor, Mr. Sang, an ardent Revolutionist, busied himself in helping parties of Manchu refugees to escape from a threatened massacre there.

Some wounded Manchus whom he found hiding in some straw were afraid to trust him. Finally he said, "I am a Christian and really wish to help you." Then they went with him, and he let them down over a wall by a way he had already prepared for the escape of the missionaries in case it should be found necessary for them to flee.

Having accomplished this work of mercy, he returned to the Church, just in time to make the closing prayer at the Sunday morning services, in which, as the missionary who sends me the account of it writes: "He poured out his soul in thanksgiving to God for our safety, fervently praying for guidance for the Revolutionaries, and entreating the Lord to show compassion on his ancient enemies, the Manchus."

This happened in a country, where fifteen years ago, the most hated man was the foreign missionary, and the most despised man was the native Christian.

It behooves us, therefore, to recognize that we are dealing with a situation in which the presence of God is manifest in a

way in which, it seems to me, it has not heretofore been manifest in any of the events of modern history.

The Problem.

Buddhism, as a religion having any real power over the minds of the people in China, has long been dead, as is witnessed by its dilapidated temples in which a few irreverent worshippers may usually be seen performing before the idols, while the crowds in the temple yard find their diversion in the performances of the professional story-teller, and in the booths, where every conceivable kind of humbug side-show is in full blast.

That Confucianism, the very citadel of ancestor worship in China, is losing its hold, is shown by the fact that the income of the Confucian temples from the sale of paper clothes, paper horses, and other things connected with ancestor worship has fallen off in recent years, according to reliable testimony, over one-half.

Western education will soon have expelled from the minds of the Chinese the nature superstitions which are the basis of their present religions. The demons of earth and air and water that have so long terrorized them will soon all have been frightened away by the roar of modern machinery and by the scream of the railroad whistle.

It is true in the spiritual as in the material realm that nature abhors a vacuum. Unless, therefore, Christianity shall, itself, speedily take the place in the minds of the Chinese left vacant by these banished superstitions, that which will take the place of them will be educated materialism and atheism, and the last state of that nation will be worse, much worse, than the first. Republicanism will not save an atheistical China, nor will it safeguard the world against the menace of a nation of 400,000,000 people who have acquired the power of knowledge, but who have not acquired the spirit that will prompt them to use that power for other than selfish ends.

The one and only thing that can be done to save the situation is the speedy and thorough evangelization of the whole Chinese Republic. I have no time to elaborate the full meaning of this proposition, neither is there time or necessity to prove it by argument.

The Chinese Church.

The agency by which this work must be accomplished is, of course, the Chinese Church. The Church needs to be put to the front, not only in the actual work, but also in our thinking on the subject. It is no longer a question of the Missionary and his "*native helpers*," but a question of the Native Church and its missionary helpers.

In speaking of the Chinese Church, I prefer to speak of it in

the singular, rather than in the plural number, for, while outwardly the Church is marked by denominational and geographical lines of division, and while differences of dialect will for a long time, perhaps, make complete organic unity impracticable, it is nevertheless, one Church to a degree that is not characteristic as yet of our Western Christianity. Its lines of cleavage are, as it were, mere scratches on the surface, and have almost nothing to do with any real differences of theological conviction or of inherited tradition bearing upon forms of ecclesiastical organization. There is also a spirit in the Chinese Churches demanding that, as far as practicable, these lines of division be speedily eliminated.

In planning to meet the present situation, one of the very first things that ought to be attempted is the furthering of the plans formulated by the Shanghai Centenary Conference for the more complete and effective unification of the Christian forces in China. A similar effort should also be made at once to effect every possible combination on the part of the missions, in their educational and medical work especially, which would contribute to the attainment of the largest possible results from their work, losing sight of our separate denominational interests and regarding only the interests of our whole Christian Propaganda.

The present gathering together in Shanghai of such a large proportion of the missionary force under conditions of enforced leisure, affords an unprecedented opportunity for conference and planning for both of these ends. It would also afford an opportunity for carrying out a suggestion made by a well-known missionary traveler and writer, which seems to me to be worthy of our consideration. That is, that there should be prepared by the wisest Christian men in China, both native and foreign, a simple and comprehensive statement to be laid before the whole people of China, through every available agency and in the shortest possible time, showing just what Christianity is, its consistency with the new national ideals, and its adaptation to the needs of the people. The issuing and circulation of such a manifesto would be one method of preaching the Gospel to China, and ought, at least, to have a powerful effect in removing prejudice, and in preparing the way for a candid hearing for the individual evangelist when he came along.

Character of the Chinese Church.

The Chinese Church as gathered by our Protestant Missions, contains a communing membership of over 200,000,—a catechumenate of about 100,000 (most of whom have undergone more searching tests of true conversion than the average full communicant in our Western Churches) and a total adherency of about 750,000. This is just 750 times the number

given by Dr. Milne in 1820, as a probable estimate, and what was then considered a rather optimistic estimate of what might reasonably be expected as a result of the first century of our missionary work. Nevertheless, a constituency of 750,000, including women and children, is not a very strong numerical force with which to undertake the spiritual conquest of a nation of 400,000,000 of people. For well-known reasons, also, the membership of the Chinese Church has been gathered almost exclusively from the poorer and humbler classes. Their social, political and commercial influence is relatively smaller, even, than their numbers.

Let it never be forgotten, however, that in the establishment of His kingdom on earth God hath chosen the weak things of the world to confound the mighty that no flesh may glory in his presence.

The Chinese Church has many elements of strength of the kind that tells in the accomplishment of spiritual results.

First of all, if the care exercised in the reception of its members to full communion were exercised by the Church authorities in the reception of members among us, I believe it is no exaggeration to say that fully one-half at least of our church members would be relegated to the roll of the catechumenate, and many of them would have to be turned adrift altogether. A very large proportion of the communing membership of the Chinese Church is composed of persons who have given conclusive evidence that they have been truly regenerated and saved. As the living germ in a very small piece of leaven is sufficient to transform a large mass of lifeless dough, so it will be easy for God to use this living organism, the Chinese Church, small as it is in numbers, to transform the Chinese nation.

In the second place, this Chinese Church has been tried in the fires of martyrdom, and found faithful. One of the natural traits of the Chinese, testified to not only by missionaries but also by foreign merchants, is that of reliability in all matters which they recognize as involving responsibility or a trust.

It has occurred to me that this quality of theirs is a product, in part at least, of their peculiar industrial system through the influence of heredity. No one can pursue any business calling in China without being a member of the guild which represents that business. Even the street beggar must belong to the Beggars' guild, and in order to steal with impunity one must belong to the thieves' guild. The guild holds its members responsible for its business reputation, and those who injure the guild's business by betraying a trust, and thereby bringing discredit on the organization, are always subjected to summary discipline, sometimes of the most drastic character; and so, at

first through fear of the consequences, and finally through the influence of heredity, it has come to be a part of a Chinaman's nature to feel that he must be faithful to a trust.

We are told that their guild feature enters into their idea of the Christian Church, and it is in consequence of this, perhaps, that there is no other Church in Christendom in which the sense of the responsibility of Church-membership is so strongly developed.

It was in the year 1900 that their fidelity to that responsibility was put to its supreme test. How they endured the test is known to the whole Christian world, and to the whole Nation of China.

What does this mean for the future of the Church in China? It means that we have there a Church that can be trusted to meet all the issues of the present and the future, however trying they may be, as it so nobly met those of the recent past, and as it was the Church of the early martyrs that went everywhere preaching the Gospel, when it was scattered abroad by persecution, so we may hope that this martyr Church of China, now that religious liberty has been proclaimed, will be ready for the evangelistic effort required to meet the extraordinary emergency and opportunity of the present hour.

Dangers to Be Guarded Against.

Two special dangers, it seems to me, need to be guarded against with the utmost care. The first is that Christianity, by reason of its supposed alliance with other western things that have contributed to China's emancipation, may become a popular fad, and that the Church may receive an influx of members who have come into it from some other motive than that of love and loyalty to a Saviour by Whom they have been redeemed.

Mass movements are not necessarily an evil. They are only a manifestation of that spiritual unrest which makes men willing to listen to a Gospel of peace and rest. But they always involve a peril to the Church from which it needs to be guarded with the utmost vigilance. As with the early Church, and with the Church in all ages, the power of the Chinese Church to accomplish spiritual results will be in proportion, not to the number, but to the purity, and to the genuine faith of its membership.

Another danger that may arise, and that will need to be sternly met if it does arise, is that of any possible form of any entangling alliance with the State. All that the Chinese Church needs from the Chinese Government is to be let alone. It is hardly to be supposed that under the Chinese Republican administration by men like Dr. Sun Yat Sen, and President

Yuan Shi Kai, any form of persecution will arise from which the Church will need to be protected by the Government. So far as Government patronage of any kind, or any form of preferential treatment of its members by the government is concerned, all that such things can do is to corrupt the Church, and ultimately to emasculate it of its spiritual power.

Help Needed.

It would seem that the facts of the case, if only they could be brought home to the Christian world in their real significance, are such as would move God's people to rise up, as it were, *en masse*, and give the Chinese Church all the help it can effectively use for the accomplishment of its mighty task.

A few days ago a missionary spoke ten minutes to a Laymen's Convention in the City of Chattanooga, setting forth the condition and needs of the people of the Congo. His speech was a simple recital of facts, given without the slightest attempt at oratorical effect. In another ten minutes, twenty-eight young people were on the platform, asking to be sent as missionaries to that field, and over \$30,000 had been pledged to send them. God's people are woefully lacking in knowledge, but the love of Christ has not gone out of their hearts, and as they responded at Chattanooga to the call of Africa, so will they respond to the incomparably louder call of the FOUR HUNDRED MILLIONS of China, if they can only be put in possession of the almost miraculous state of facts existing today in that land.

Meanwhile, let us send from this Conference, to the Chinese Church, including the missionaries, such a declaration as will bring assurance to the hearts of our brethren there, that they are not to be left alone in the hour of their great need, but that the sympathy and the prayers, and the pledged co-operation of the whole Christian world is theirs now, and will continue to be theirs until their work is done.

SPECIAL METHODS WHICH THE SITUATION DEMANDS.

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Introduction:

1. Before attempting to specify those methods best calculated to promote the interests of the Kingdom of God in China at this time, a formal and final disclaimer must be uttered. No one understands what the conditions in China will be in the immediate future. Everything is in flux. Will the attempt to establish a republic succeed? If it should succeed, will its officials take a more favorable attitude toward the work of missions than those who held office under the Manchu dynasty? The situation bristles with unanswerable questions.

2. Taking as the factual basis upon which to erect an assumption the happenings of the full-charged months and weeks just passed, and reckoning on the apparently fixed quantities of Chinese character and institutions we may at least go forward and,

3. Assuming that the Republic will survive, and stagger more or less unsteadily toward solid footing in the heart and loyalty of the whole people, and assuming that the recognition of Christianity and the deference to Christians which have marked almost every step of the revolutionists toward their present triumph are to be carried on into the new Governmental order, it becomes possible to forecast certain methods which should be brought into play in order that the work being prosecuted by the various Mission Boards may come to its largest fruitage.

I. By carefully wrought-out plans the several Boards in North America must lay before the Governments in which we live the fundamental importance of having all our official relations with China such as befit nations recognizing the Christian faith. China has had a bitter experience with nations calling themselves Christian. Her territory has been despoiled, her citizens have been mistreated, and her laws contemptuously defied. Fortunately both Canada and the United States have thus far sinned less against China than any of the other Powers. In drafting treaties, selecting and commissioning diplomatic representatives, adopting and enforcing commercial regulations, and in many other ways our governmental

contacts with China must be made more definitely moral and religious.

II. The Christian forces of North America must awaken to the far-reaching significance of the presence among us of several hundred choice Chinese young men who are here for education. Our colleges and Churches must see to it that these young men are made welcome in the religious services, in our homes and in our Christian gatherings of a representative character. These young men are in a very true sense the guests of this nation. They will return and occupy places of great influence in the China of tomorrow. They may be placed in a position where as an executive or on the bench, or in a legislative capacity they may exert an influence over millions of people in favor of righteousness. All lovers of Christ, whether they can go to China or not can unite in prayer, and thousands have the opportunity of definite personal work for the moral and spiritual welfare of these strangers within our gates.

III. The Evangelical Churches at work in China should agree upon a simple and comprehensive statement of our faith. This should be gone about with prayer, with love, with a large tolerance and with the ripened wisdom of the best and most experienced missionaries at work to produce the desired results. Emphasis should be laid only upon essentials. Converts from heathenism can neither masticate nor assimilate the strong meat of our western historical theology.

IV. Co-operation and federation must be entered into upon a scale heretofore deemed impossible. The magnitude of the task opening before us makes it almost sinful to continue work upon separate lines which do not use men and money to the best advantage because of unwise duplication and overlapping. The excellent beginning made in union educational work in various centers must be pushed forward, and new enterprises of a union character must receive the attention of Boards, Secretaries, and missionaries. The largest single field for these union movements seems now to be in the educational work, whether intermediate, secondary, collegiate or professional. Where union is at present impossible—federation should begin to pave the way for union at a later period.

V. Evangelistic work must be pressed with a vigor and persistence commensurate with the vastness of the new opportunity. In a recent letter Bishop Bashford described an official call upon the Foochow Annual Conference of the Methodist Episcopal Church in the city of Foochow by the Republican Military Governor and his staff. After expressing his gratitude for the good offices of the Christian element in that province in maintaining public order and in assisting the newly-appointed officers in beginning the new governmental regime, the Gov-

ernor and his staff stood with bowed heads, while the Bishop offered earnest prayer for the blessing of God upon him and his associates. Bishop Bashford then declared that it is his belief that the scenes of the Korean Revival could be repeated in South China, if plans were properly laid and carried through. The people are sobered by the tremendous changes which have been going on about them for months. They have seen their neighbors cut down about them. They have seen the great city of Hang Chow practically destroyed by fire and sword. The powerful Manchu dynasty has been broken and scattered. They are in a mood to think seriously of the larger issues of life. The largest single opportunity which is before the Church in China is that of immediate and widespread evangelism. This sobriety of thought will not last. All pendulums swing back. The opportunity must be seized and capitalized for the winning of tens of thousands to discipleship. Classes long closed against us are now accessible—official, merchant, student.

VI. The native Church must have laid upon it a burden of responsibility for the evangelization of the empire of which its members are citizens. The Boards must help initiate this work. We have been too long accustomed to think of the native Church as a ward and a dependent. In this crisis we have what is probably the best opportunity which will occur during the entire history of foreign missionary work in China to call this hitherto latent force into full and fruitful activity. The situation presents the need. The love of Christ will give the motive. Bands of volunteer workers should go from village to village testifying the Gospel of the grace of God. An adequate development of this arm of power would not only bring converts into the Churches by the thousands, but would be a blessing to the native membership of our several Churches greater than could come to them from any enhancement of missionary revenues or increase in the staff of foreign missionaries.

VII. A method should be evolved for carrying through an adequate literary program. The new China will read. The best foreign and Chinese writers should be set apart to prepare and put through the presses wholesome reading of every kind. For every boy that attends a government or mission school there will be tens of thousands who can only be reached by the production and distribution of good reading.

VIII. Missionary schools and colleges must be equipped and endowed. Here the largest financial demands emerge. Not less than five millions of dollars should be invested in addition to the buildings, grounds and apparatus of missionary schools already opened. At least twice that sum should be made available for endowments within five years. Here is a call for Christian statesmanship, and educational leadership and business

management, all working to the one end of raising up Christian leaders for every walk of life in that empire.

IX. The question of reinforcements should be seriously considered. It is clear that the situation calls for a large increase in the missionary force. The number of new missionaries who should be sent, however, varies widely with the different Boards and Societies. A few parts of the Empire have nearly as many missionaries as it is practicable to send to them, but large regions are far below an effective working force and still others are almost wholly unoccupied. We can, therefore, only express the hope that each Board will deal with its particular fields in accordance with their needs and its ability to meet them.

At the close of the Conference, the following "Message to the Home Churches, the Missions and the Chinese Churches," which had been drawn up at the request of the Committee by Mr. Robert E. Speer, D. D., Secretary of the Presbyterian Board of Foreign Missions, New York, was adopted by a rising vote, after which the Conference closed with a brief service of prayer and consecration.

THE MESSAGE OF THE CONFERENCE.

The representatives of the Foreign Mission Boards of the United States and Canada which are carrying on missionary work in China having carefully considered together the situation which China presents at this hour to the Christian Church, desire to address this word to the Christian forces which are at work in the new republic and to the Christian agencies in North America to which China has looked and is looking now for her main sympathy and assistance.

The whole world is agreed in recognizing in the transformation of China one of the greatest movements in human history. Whether we consider the immensity of the population affected, the character of the change that is taking place, the magnitude of the interests which are involved, the comparative peacefulness of the crisis, or the significance of the fact that a great and ancient race is undergoing in the period of a decade a radical intellectual and spiritual readjustment, it is evident that it is given to us to witness and have part in a vast movement whose consequences will affect the whole world and be unending.

This movement, we believe, may become, by God's grace, if the Christian Church is faithful, the regeneration of a nation. For no change of institutions, of political principles, of social order, or of economic conditions can avail to satisfy the deep needs of which China has now become conscious.

Political reformation requires a new moral and religious life. All that China has had that is worthy she needs now, and with it she needs also and seems now prepared to receive, the new conceptions of the Gospel, and not these conceptions only but also the power of God in Christ by which alone they may be realized in the life of the nation in this new and wonderful day.

The time, for which we have long worked and prayed, appears to have come at last in a measure and with a momentum beyond our faith, and we rejoice with the Christian agencies at work in China, with the 11,661 leaders of the Chinese Christian Church, with its 278,628 members, and with the 4,299 missionaries from Western lands, in the unique opportunity which they possess of meeting an inquiring people with the light and life which they are seeking, and of offering to them and to their rulers the knowledge of the Lord Jesus Christ, the one true Leader and King of men.

We rejoice in the measure of unity already attained by the Christian forces in China and in their ability in this hour, without waste or discord, to present to the Chinese people the one faith which we all hold and the one Lord whom we all follow. We rejoice that so many of the men who have wrought for China in this time of national need have been Christian men who have borne their great responsibilities with Christian fidelity and sought to serve their country with Christian unselfishness. With a Christian Church united in its mission and with Christian men serving the State in patriotic and religious devotion, we believe that the prayers of many hearts will be answered that, on the one hand, a pure and unconfused Gospel may be preached to the nation, and that on the other hand the Christian spirit, unmixed with secular misunderstanding or personal ambition, may control the minds of the men who are to bear rule and authority in the new day.

In the effort to which the Christian forces of the nation will now give themselves with a new zeal, to carry the Gospel far and wide over China and deep into the life of the people, we desire to assure them of the sympathy and support of the Church in the West, and we now make appeal to the Home Church to meet the emergency with unceasing prayer and unwithholding consecration.

We earnestly renew the appeal made by us in January and supported by President Taft, the American Red Cross, and the China Famine Relief Committee for generous contributions to save the lives of the 3,000,000 people in China who face starvation unless help is given at once. (Contri-

butions may be sent to any Foreign Mission Board, to the Red Cross, or to the China Famine Relief Committee, 1 Madison Avenue, New York City.)

Especially we ask the Church to pray:

For the people of China, this great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is now called upon to deal with enormous legislative, economic, educational and moral readjustments.

For the Chinese Christians, who share in full measure the privations and problems that are the common lot of their countrymen.

For the missionaries and their work, the adequate expansion of Christian education and evangelization, and the adaptation of mission methods to the needs of the present situation.

For full religious liberty in China.

For perfect union among the Christians of every name.

For a spirit of true independence on the part of the Church in China and of perfect co-operation with the Missions of the Churches of the West.

For guidance of the new leaders of China, that they may be Christian men and may lead their land forward in wisdom and peace.

For the purity of the Gospel in China, that it may not be misconceived, but that it may be known and experienced as the power of God unto salvation.

For a right attitude on the part of all governments toward the government of China.

For the Manchus and the Chinese alike, that they may find Christ.

So great an opportunity as God now offers in China is a sovereign summons. It demands of us the enlargement of our horizons, the expansion of our faith, the acceptance of our duty, and the eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of His world-wide kingdom by an unprecedented advancement. May the Church in China and in the West be found equal to this opportunity!

We request pastors to read this message to their people, and we appeal to the men and women of the churches by their prayers, their counsels and their enlarged gifts, to aid in meeting the call which is now coming from our Lord in China.

The Conference was marked throughout by breadth of view, a pervasive spiritual atmosphere, and a profound sense of responsibility and privilege. This account of its proceedings is sent out in the earnest hope that the message herein given will be widely read and that all the people of God will unite with us in the earnest and prayerful effort to meet aright the extraordinary emergency to which God is summoning His people.



